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MUSALMÁNS AND PÁRSIS.

UNDER GOVERNMENT ORDERS.

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THIS Volume on the people of Gujarát includes two parts: Part I. THE MUSALMÁNS contributed by Khán Bahádur Fazál-ullah Lutfullah Faridi, Assistant Collector of Customs, Bombay, and Part II. THE PÁRSIS, the joint contribution of the late Mr. Kharsedji Nasarvanji Seervai, J.P., a former Collector of Income Tax, Bombay, and Khán Bahádur Bamanji Behramji Patel also of Bombay.

JAMES M. CAMPBELL.

July 1899.

CONTENTS.

GUJARÁT MUSALMÁNS.

GUJARÁT PARSIS.

INDEX.

GUJARÁT MUSALMÁNS

FROM THEIR

EARLIEST SETTLEMENT IN A.D. 634 TO THE PRESENT PERIOD (A.D. 1898)

BY

KHÁN BAHÁDUR FAZALULLAH LUTFULLAH.

MUSALMÁNS.

GUJARÁT MUSALMÁNS.

CHAPTER I.

ORIGIN AND STRENGTH.

Chapter I.
Origin and Strength.

According to the latest figures (A.D. 1891), Gujarát Musalmáns number about 1,113,000 or 10·07 per cent of the population. The following statement shows their distribution :

Gujarát Musalmáns : Distribution, 1891.

District.	Partly Foreign.				Local Converts.				Total.
	Sayads.	Shaikhs.	Patháns.	Mughals.	Memans.	Bohorás.	Khojás.	Others.	
Ahmedábád ...	3873	34,846	7186	339	1263	10,972	2608	29,400	90,487
Kaira	3265	11,015	10,617	791	143	13,520	5	38,087	77,443
Panch Mahâls..	460	3359	2118	145	20	4216	9	8324	18,651
Broach... ...	2432	14,235	4565	390	111	32,367	113	17,050	71,263
Surat	1550	27,670	2585	367	604	12,905	...	6626	52,307
Total ...	11,580	91,125	27,071	2032	2141	73,980	2735	99,487	310,151
States	87,089	46,588	38,670	4418	86,441	68,787	43,618	427,712	803,323
Total ..	98,669	137,713	65,741	6450	88,582	142,767	46,353	527,199	1,113,447

No separate details are available for the different States.

Gujarát Musalmáns may be divided into two main sections, those who have a foreign strain and those who are almost entirely of local Hindu descent.

Foreigners.

From the middle of the seventh to the end of the eighteenth century foreign Musalmáns continued to find their way into Gujarát.[1]

[1] Before the arrival of Muhammadan Arabs in India Arab settlements are recorded at Cheul Kalyán and Supára. Abul-Fida (A.D. 1273 - 1343) speaks of the Arabs being settled in Supára in very early times. Reinaud's Abul-Fida, II. cccl.-xxxiv. In the time of Agatharcides B.C. 177 - 100 (Vincent's Periplus, 154) there were so many Arabs on the Malabár coast that the people had adopted the Arab religion. Ptolemy's map of India, A.D. 150, has a trace of the Arabs in the word *Melizigeris*, the latter part of the name being the Arabic *Jazírah* an island (Thána Gazetteer, XIII. 61 note 1). Before they adopted Islám the Arabs were mostly Sabians. Sale (Preliminary Discourse to the Kuraán, 10) says that though there were idol-worshippers Jews Magians and Christians among the Arabs of the "times of ignorance," the Sabian religion had overrun the whole (Arab) nation. The first expedition of Muhammadan Arabs to India, A.D. 636, was sent in the reign though not with the sanction of Umar the son of Khattáb, A.D. 634 - 643, the second Khalífah. When he heard that Uthmán-ath-Thakafi his governor of Bahrein had sent an expedition which returned successful from Hind the Khalífah wrote to Uthmán : "Brother of Thakíf! thou hast placed the worm in the wood, but by Alláh! had any of my men been lost I should have killed an equal number from thy tribe" (Al-Bilázuri (A.D. 940)

Chapter I.
Origin and Strength.
FOREIGNERS.

The first to arrive were Arabs, the sailors and soldiers of the Baghdád fleets sent in the seventh eighth and ninth centuries to plunder and conquer the Gujarát coasts. The next comers, traders mostly from the Persian Gulf, were during the ninth and tenth centuries established in considerable numbers in the chief Gujarát cities. Encouraged to settle by the Rajpút kings of Anahilaváḍa, these merchants were treated with much consideration and allowed to manage their affairs, to practise their religion, and to build mosques.[1] Next from the north came the Musalmán invaders of the eleventh and twelfth centuries.[2] But except in a few of the coast towns, till its final conquest by Alif Khán in A.D. 1297, there would seem to have been but a very small Musalmán population in Gujarát.[3] From the end of the

in Elliot, I. 116). The prejudice of Umar against India seems to have been due to accounts he had heard from Arab travellers of the difficulty of the passage of an army to India through Kirmán. Immediately after the battle of Kadesia (H. 14, A.D. 636) when he sent Utbah his first governor to the newly founded Basrah, the Khalifah Umar said to Utbah: "I am sending thee to the land of Al-Hind (India) as governor. Remember it is a field of the fields of the enemy." About the same period Umar asking an Arab philosopher his opinion of India received the reply: "It is a remote land of rebellious infidels" (Al Mas'udi's Murúj, Arabic Text, III. 171. Cairo Edn.) This impression prevailed till so late as the reign of the Umayyad Abdul-Malik (A.D. 685-706), when Ibn-i-Kiriyyah gave the following epigrammatic account of Al-Hind and Khurásán to Hajjáj the son of Eúsuf: "The sea of Al-Hind is pearls, its rocks are rubies, its trees the sweet-smelling aloe and its leaves perfumed, but its people are like a flock of helpless pigeons, and the way to it lies through Khurásán whose waters are snows and whose population is an ever-active enemy" (Ibn-i-Kiriyyah in Ibn-i-Khallikán, Arabic Text 122). About A.D. 636 the Arab governor of Bahrein fitted out two fleets against the ports of the gulf of Cambay. In A.D. 730 Broach was attacked. In A.D. 758 and 778 fleets were sent against the Káthiáváḍa coast; and about A.D. 830 Sindán, probably in Kachh, was taken and held for some years. Elliot's History, I. 15, 415, 416, 444, 450. According to one account in A.D. 724 the Arabs passed inland and conquered Ujjain (Elliot, I. 442). This may possibly be the Júnágaḍh hill of Ujjánta or Girnár. But when we see that the Cháchnámah (Elliot, I. 167-208) mentions the conquest of Jaipúr and Udapúr by Muhammad son of Kásim in the reign of the Umayyad Al-Walíd (A.D. 705-715) and that Colonel Tod (Rajasthán, I. 207 [1893] Calcutta Edition) states from Hindu sources that Ujjain was an appanage of Chitor when Chitor was attacked by Muhammad Kásim, it is possible that the Arab conqueror of Sindh might have carried his raid into the interior as far as Ujjain.

[1] The traveller Sulaimán (A.D. 851) says that the Balhára, that is the Ráshṭrakúṭa (A.D. 752-873) of Malkhet in the Dakhan, then sovereign of Gujarát, was of all kings most partial to Arabs; Al Mas'udi (A.D. 916) found Islám honoured and protected. On all sides, he says, rise chapels and splendid mosques where the daily five prayers can be prayed. Meynard's Prairies d'Or, I. 382. At Saimúr, probably Cheul about thirty miles south of Bombay, were 10,000 Musalmáns chiefly from the Persian Gulf: Ibn-i-Haukal (A.D. 943) found mosques at Anahilaváḍa, Cambay, and Sindán; and Al-Idrisi (A.D. 1070-1100) says Nahrwála or Anahilaváḍa was frequented by large numbers of Musalmán traders. Elliot's History, I. 5, 24, 27, 34, 38, 88, and Reinaud's Mémoire Sur L'Inde, 220.

[2] Mahmúd Ghaznavi (A.D. 1025) and Kutb-ud-dín-Eibak (A.D. 1194).

[3] In spite of the injuries done them by Musalmán invaders, the Rajpút kings of Anahilaváḍa continued to treat Musalmán traders with much kindness. Muhammad Úfi (A.D. 1211) tells how Sidhráj (A.D. 1094-1143) inquired into an attack on some Musalmán traders in Cambay, punished the Hindus, and gave the Musalmáns money to build a new mosque. Elliot's History, II. 164. Some of the Hindu chiefs would also seem to have engaged Musalmán mercenaries. In A.D. 1264 the ruler of Somnáth is said to have had several Musalmán officers, among them a naval captain *nákhuda*. (Forbes' Rás Mála, I. 276.) And one branch of the Ahmedábád Kasbátis is descended from Khorásani soldiers of fortune who took service under the Vághela kings of Anahilaváḍa (A.D. 1215-1297). How commonly Hindu chiefs used Musalmán mercenaries is shown by Alá-ud-dín's excuse for (A.D. 1294) entering the Dakhan, that he was on his way to take service with the rája of Rájamandri. Elphinstone's History of India (1857 Edition), 332.

Chapter I.
Origin and Strength.
FOREIGNERS.

thirteenth to the end of the seventeenth century, both by land and sea foreign Musalmán soldiers, traders, refugees, and slaves kept flocking into Gujarát.[1] Most of them coming single were absorbed into the general Musalmán population. In modern times three events have, on a somewhat larger scale, added to the foreign element of the Musalmán population of the province. These are, towards the close of the eleventh century the arrival from Yaman in Arabia with a band of followers of the religious head of the Shiáh trading Bohorás; about the middle of the seventeenth century the establishment at Surat of the Zanjíra Sídis as admirals of the Mughal fleet; and during the eighteenth century the influx of Arab mercenaries and of several bands of Persian political refugees.[2]

HINDU CONVERTS.

Of the local converts some were persuaded and others were forced to adopt Islám. From time to time Muhammadan missionaries and men of learning, coming either of their own accord or invited by the rulers of Gujarát, succeeded in winning to their faith large bodies of Hindus.[3] As regards conversion by force, Alif Khán

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1 The ports of Gujarát being the "Gates of Makkah" (Abwáb-ul-Makkah) for the Muslim pilgrims of Central Asia Persia and Khurásán many foreign Musalmán families used to settle in Gujarát on their return from the holy places. As a notable example of these settlements the Mirat-i-Ahmadi (Persian Text, II. 22) recounts the case of Sheikh Ahmed Khattu of Sarkhez, one of the four saintly founders of the city of Ahmedábád. The bulk of these were adventurers in search of service as soldiers. In A.D. 1531 Bahádur had Turks and Abyssinians in his army (Bird's Gujarát, 272), and Habshis and Afgháns were among the Gujarát troops that opposed the emperor Akbar in A.D. 1572: Elliot, V. 366. According to Barbosa, who visited Gujarát in A.D. 1514, the cavalry were Turks Mamelukes Arabs Persians Khurásánis and Turkománs. Others came from Dehli and some belonged to Gujarát. Stanley's Barbosa, 55-56. Traders would seem to have been encouraged to settle. One of them, A.D. 1321, is said to have been presented with lands at Navsári near Surat, and to have received the title of Malik-ut-tujjár or chief of the merchants. Rás Mála, I. 287.

2 At the beginning of the present century (A.D. 1802) the Arab mercenaries were the only obstacle to the complete establishment of British influence in Gujarát. Brave but unruly, they numbered about 7000 men. A quarter of them were natives of Arabia, the rest were of Arab extraction born in Gujarát. With their defeat at Baroda (1802, Dec. 26th) the power of the Arab mercenaries came to an end. Rás Mála, II. 32 and 46. Of the Persian refugees to Cambay, James Forbes (A.D. 1781) says: Some left their country on its conquest by the Afgháns (A.D. 1723); others fled when (A.D. 1726) Nádir Sháh seized the throne of Persia; and several more (A.D. 1757) left Nádir's army on its return from India to Persia. Oriental Memoirs, III. 83. Persian mercenaries still come to Cambay as recruits for the Nawáb's Persian regiment.

3 Of these missionaries the most important was Abdulláh, who founded the sect of the Shiah Bohorás in Gujarát (A.D. 1067). Rás Mála, I. 344. Other distinguished teachers were, in A.D. 1165, Khájah Muín-ud-dín Chishti, who finally settled at Ajmír, where he made many converts and died in A.D. 1235. Burton's Sindh, 213. Traditions of Mahmúd of Ghazni (A.D. 1025) converting the Rajpúts of north Gujarát, now called Maliks, still linger in that country. When Zafar Khán one of the trusty nobles of Sultán Firúz Sháh (A.D. 1351-1388) of Dehli conquered Gujarát (A.D. 1371) some learned men who accompanied him used arguments to make the people embrace the faith according to the doctrines of such as revere the tradition of the Prophet (the Sunnah-wal-Jama-át). Hence it happened that some of the Bohorás converted to Shiáism in A.D. 1067 became Sunnis (Asiatic Researches, VII. 342). The next missionary was Sayad Muhammad Jaunpuri who came to Gujarát in A.D. 1509, claiming to be the Imám Mehdi (Bird's Gujárat, 218); Sháh Alam, the ornament of Mahmúd Begada's reign (A.D. 1459-1513), Bird 218; and Sháh Táhir the preceptor of Muzaffar II. (A.D. 1513-1526). Bird, 229. Two of the Gujarát sovereigns, Muzaffar in A.D. 1395 and Mahmúd Begada in A.D. 1471, are specially mentioned as bringing learned men into Gujarát to spread the faith. Briggs' Farishtah, IV. 6, 56. And during the reign of the scholarly and accomplished Muzaffar II. (A.D. 1513-1526) men of letters from Persia Arabia and Turkey are said to have found it worth their while to

Chapter I.
Origin and Strength.
HINDU CONVERTS.

(A.D. 1297-1317) introduced the Muhammadan faith from Anahilaváḍa

settle in Gujarát. Briggs' Farishtah, IV. 97. Imám Sháh of Píráná also made many converts. His father Karím-ud-dín came from the Persian Irák to Ahmedábád. Sayad Imám-ud-dín, his son, died at a village situated about eight miles south of Ahmedábád which probably in memory of his Karmatian origin he called قرمطہ *Karmathah* and which is now called Karamthah. Imám Sháh's descendants continue to enjoy the spiritual headship of the Momnas whom he converted. Imám Sháh's death anniversary still attracts large numbers of his followers to his shrine at Karamthah. Mirât-i-Ahmedi, II. 81-82 Persian Text. The Karmatians deserve in this place a short but special notice.

In the Hijrah year 278 (A.D. 891), towards the end of the reign of the fifteenth Abbási Al-Moâtamid Alallah, there appeared at the small village of Nahrein near Kúfa a poor and houseless wanderer who said he came from Khúzistán in Persia near Ispahán. The stranger settled in Nahrein and led a life of rigid austerity under the protection of a well-to-do greengrocer. Of religion the stranger, whose name was Ahmed, had peculiar notions, which showed themselves in the practise of rites and observances of extraordinary severity. Instead of the five daily prayers ordained by the law of Islám Ahmed preached and recited fifty. He said that Jesus had appeared to him in the body and declared unto him: Thou art the 'Invitation'; thou art the 'Demonstration'; thou art the 'Camel'; thou art the 'Beast'; thou art John the son of Zacharias; thou art the Holy Ghost. Ahmed never ate any thing that was not earned by the labour of his hands. After some years of this life Ahmed's preachings began to draw proselytes. Though Ahmed continued to lead the same secluded and simple life, his teaching adopted a political tone inviting his followers to obey a certain Imám or leader of the Prophet's family. The obedience of his followers to his constant demand for almost prayer began to tell upon their habits and turned an industrious agricultural population into a band of moping idlers. As this change lowered the revenues of the districts, which were paid in kind, the governor imprisoned Ahmed and discussed the necessity of putting him to death next morning. These counsels being overheard by one of the maids of the governor (possibly a secret follower of Ahmed's) she abstracted the keys of the prison from the sleeping governor's person and set Ahmed at liberty. Ahmed fled to Syria where his mysterious escape from confinement so magnified him in the eyes of his followers that his name became invested with supernatural greatness. About this time one of Ahmed's followers declared that his master had received a divine revelation. According to Ibni Asír the message was in these words: In the name of Allah the Merciful, the Compassionate: So saith Al-Faraj the son of Uthmán who is from the village of Nasára (or Nazareth) an inviter unto the Messiah, who is Jesus, who is the Word, who is the guide, who is Ahmed the son of Muhammad the son of Hanífah, and who is Gabriel. Ahmed laid down to his followers a new law abrogating that of the Prophet allowing them to drink wine, representing the precepts of the Kuraán to be allegorical, teaching that prayers were a symbol of obedience to the Imám, fasting a type of silence and concealment of religious dogmas from strangers, and fornication the sin of infidelity. These doctrines spread east to India and west to Africa and Spain. It was on the basis of kindred opinions that the structure of the Fatimite Khiláfat (A.D. 908-1171) was raised in Egypt and that the sister kingdoms of Multán (A.D. 985) and of Mansúrah were founded in India. The sapling raised in the obscure village of Nahrein flourished for nearly two centuries. Then the western branch withered of inanition and the eastern arm was lopped by the scymitar of the Ghaznavi Mahmúd (A.D. 1005-6) and was destroyed never to shoot forth again by the deadly scythe of the Ghori, Muhammad bin Sám (A.D. 1175). Of the name Karmatian (قرمطی) three derivations are given. Ibni Asír (Al-Kámil, VII. 148) states that during his days of adversity at Nahrein Ahmed was once badly beaten by some of the villagers on account of some dispute about a crop of dates he was set to guard. Left almost for dead he was carried by a red-eyed villager, an owner of many bullocks, to his house and treated with kindness. He ever after during his stay at that village remained under the protection of his red-eyed patron. In the language of the Nabatean Arabs, which was in vogue at Nahrein, *Karmatah* means red-eyed and the patronised favorite of the pink-eyed lord of the steers was nicknamed *Karmatiyah* or the man belonging to the *Karmatah*. This seems to be the most sensible explanation. Others say that when Ahmed rose to be the head of a turbulent and powerful conspiracy the correspondence of that body was carried on in a cypher invented by him and that owing to its close lines and small characters the cypher was called *karmat* or concealed. The third explanation is that the name of the Karmatian prophet being Ahmed bin Muhammad consisted of crooked letters, Ahmed came to be called *Karmat* the crooked. (Ibni Asír, VII. 148 and Sale's Kuraán Preliminary Discourse, 131-132.)

Chapter I.
Origin and Strength.

HINDU CONVERTS.

to Broach.[1] But his successors seem not to have been very active in spreading their religion. And it was partly because Farhat-ul-mulk, himself a converted Hindu, encouraged Hinduism, that in A.D. 1391 Zafar Khán, afterwards first king of Ahmedábád, was sent to govern Gujarát. Of the Ahmedábád kings three, Sultán Ahmed (A.D. 1411 - 1441), Mahmúd Begada (A.D. 1459 - 1513), and Mahmúd II. (A.D. 1536 - 1547), specially exerted themselves to spread Islám,[2] and of the Mughal emperors, Jahángir in A.D. 1618 and Aurangzíb in A.D. 1646, attempted by persecution to force the Hindus to become Muhammadans.[3]

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[1] Bird's Gujarát, 187. According to some accounts (Tod's Western India, 184, 191) more than one of the Anahilaváḍa kings was converted to Islám. And if it is true that he left only one temple standing in his dominions, Ajayapála (A.D.1174 - 1177) was by much the most zealous of all the Musalmán rulers of Gujarát.

[2] Sultán Ahmed twice (A.D.1414 - 1420) made fierce attempts to force the Hindus to adopt Islám. The Rajpúts who submitted were called Molesaláms and the Vániás and Bráhmans joined the sect of Bohorás. Forbes' Rás Mála, I. 343. Mahmúd Begada probably did more to spread Islám than any of the Ahmedábád kings. But his efforts were among chiefs that had till then been independent rather than among his own subjects. Under Mahmúd II. the Muhammadan faith rose so superior that, at the end of his reign (A.D. 1547), no Hindu was allowed to ride on horseback and those on foot had to wear badges. They were prevented from worshipping publicly and from keeping the Holi or Deváli festivals. Forbes' Rás Mála, I. 387; Bird's Gujarát, 267.

[3] Jehángír (A.D. 1618) persecuted the Ahmedábád Jains, destroyed their temples, and exalted Islám. Elliot's History, VI. 450. Aurangzíb by his severe treatment of the Hindus caused such discontent that, in A.D. 1646, he was removed from the post of viceroy. Watson's History, 74. Writing of Surat in A.D. 1689, Ovington says: Aurangzíb, from an implacable detestation of idolatry, had forbid in great measure the pagodas, and commanded both a defacing of them and suppressing the solemnities of their public meetings. Voyage to Surat, 293.

CHAPTER II.

SUBDIVISIONS.

Section I.—Foreign and Part-foreign Musalma'ns.

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
REGULAR CLASSES.

THE section of the Gujarát Musalmán population that claims some strain of foreign blood may, somewhat roughly, be arranged under two main groups; the four chief or regular classes commonly known as Sayads, Shaikhs, Mughals, and Patháns, and seventeen special communities whose histories show them to be of partly foreign descent.[1]

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1 The four regular communities claim wholly foreign descent. Of these the Sayads, the descendants of Fátimah and Ali, claim descent from forefathers, some of whom like the Eidrúsís (now settled in Gujarát and the Konkan) came direct from Arabia; others like the Bukháris from descendants who came to Gujarát through Central Asia and Sindh; or others like the Mashhadis through Sayads who came from Khurásán. In north Gujarát Sayads of one class until very recently abstained from intermarriage with Sayads of other classes and most Sayads still (A.D. 1896) do not give their daughters in marriage to non-Sayads. According to the Mirát-i-Ahmedi (Persian Text, II. 16 - 85 Pálanpur Edition) there are about ten chief Sayad families in Gujarát:

(1) The *Bukháris* whose first ancestor Sayad Burhán-ud-din Kutbi A'lam, descended from Sayad Jaáfar Muthanna, a brother of Imám Hasan Askari (born A.D. 829) came and settled at Pattan in north Gujarát with his mother at the age of ten years in A.D. 1397. He removed from Pattan to Ahmedábád when that city was founded.

(2) The *Kádirís*, whose first ancestor who came to India was Sayad Jamál Pathri the grandson of the great saint of saints of Gílán. Sayad Jamál came through Ormuz to the Dakhan and was with great honour invited from the Dakhan to Gujarát by Sultán Bahádur about A.D. 1530.

(3) The *Rifáis*. The ancestor of the Rifáis who gained the glory of saintship, Sayad Ahmed Kabír, was a nephew of the great saint of saints Sayad Abdul-Kádir. One of his descendants settled in Ahmedábád during the fourteenth century of the Christian era. The precise date is not given by the Mirát-i-Ahmedi.

(4) The *Chishtis* are the descendants of the great saint of Ajmír Muín-ud-dín Chishti, who is called the Prophet of India, he being one of the first Musalmán missionaries to settle in India (A.D. 1165).

(5) The *Mashhadis*. Their ancestor Sayad Muhammad Murád Sháh settled at Ahmedábád in A.D. 1637 and became a pupil of Mehbúb-i-A'lam, a grandson of Sháh-i-Alam. In Akbar's days the Mashhádis of Dehli had not a good name for honesty and they were deemed inordinately proud of their birth, as is shown by a Persian proverb quoted by Blochman (A'in-i-Akbari, 382 note 1): "Oh men of Mashhad except your Imám (Músa Raza, the eighth Shiáh Imám from whom they claim descent) Allah's curse on you all" Ahl-i-Mashhad bajuz Imám shumá, Laânat-ul-láh bar tamámi shumá.)

(6) The *Shirázis* are descended from Sayad Ahmed son of Jaáfar who lived the life of a hermit subsisting on leaves of trees and is said to have possessed power to perform miracles. He came and settled in Gujarát in the days of Humáyún (A.D. 1535 - 1536).

(7) The *Uraizis* are descended from Sayad Budha Yaâkub who was the nephew of the famous "*Khing*"-*rider* the commandant of cavalry who first planted the banner of Islám on the heights of Táragadh the hill citadel of Ajmír (A.D. 1165). Sayad Budha lived in the days of Sultán Ahmed of Gujarát (A.D. 1411 - 1443).

Besides these families the Mirât mentions the Eidrúsis, the Tirmizis, and the Bhukháris, without giving dates of their settlement.

Among schismatic Sayads the Mirât-i-Ahmedi gives the name of Sayad Muhammad,

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
REGULAR CLASSES.

The men of each of the four regular classes whose home tongue is in all cases Hindustáni, though their style of features shades off so that no well-marked line divides them, may still in most cases be known by some characteristic look, some special way of wearing the hair, or some peculiarity of dress. On the other hand the women of all the four classes, except the relations of lately come Patháns who are larger and fairer, and the poor whose features have been hardened by want and toil, differ little in appearance. In height they are somewhat under the middle size, the complexion, except among the Broach women who are unusually fair, is wheat coloured, the hair long and always black, the eyebrows arched and almost meeting, the eyes large and languishing, the nose straight and well cut, the mouth rather large and heavy, the teeth regular, the expression pleasing combining pertness with languor, the waist slim, and the limbs full and rounded.

Sayads.

Sayads, with a total strength of 35,744, are found in all parts of Gujarát. Claiming descent from Fátimah and Ali, the daughter and son-in-law of the Prophet, they are the representatives of the Sayads, who, during the period of Musalmán rule in Gujarát, as religious teachers soldiers and adventurers, flocked into the province from Turkey Arabia and Central Asia. They are of middle size, most of them muscular and of spare habit. The head is often shaved, but, when allowed to grow, the hair has a natural curl. The beard is worn full by religious teachers and short by soldiers constables and messengers.

Sayads mark their high birth by among men placing the title *Sayad* or *Mír* before, or *Sháh* after, and among women the title *Begam* after their names. Their sons take wives from any of the four chief Musalmán classes and sometimes, though rarely, from among the higher of the local or irregular Muslim communities. As a rule a Sayad's daughter marries only a Sayad, and among some exclusive classes of Sayads, family trees are examined and every care taken that the accepted suitor is a Sayad both on the father's and mother's side. As a class Sayads are truthful and honest, sober, idle, fond of pleasure and thriftless, a quality which they misname resignation or *tawakkul*; as the proverb says 'If we have money we are lords; if we have no money we are beggars; if we die we are saints, *Daulat mile to mír, nahíṅ to fakír, maréṅ to Pír.*' Sayads follow all callings. The poor among them act as servants or as messengers and constables. But most of them, as the descendants of saints, hold towards a certain number of families the position of spiritual guides *pírs*. Except

more commonly styled Rájo Shahíd or Rájo the Martyr, who (A.D. 1667) arrived in Gujarát from Jaunpur in the North-West Provinces and obtained a position of distinction and honour in the court of Aurangzíb, then viceroy of Gujarát. When the bigoted prince heard of the Mahdavi opinions of the Sayad he dismissed him the service and ordered him to leave the country forthwith. The Sayad counting on his followers who were numerous in the city as well as in Pálanpur disregarded the orders and a skirmish ensuing, was killed. The rulers of Pálanpur, the milksellers oilpressers and cotton-cleaners of Dholka and Mándal, and the dyers and some of the weavers of Ahmedábád hold the Mahdavi faith. The chief quarters of Mahdavi Sayads in Gujarát are Pálanpur, Ahmedábád, Baroda, and Dabhoi.

Chapter II.
Subdivisions.
Foreign Musalmáns.
Regular Classes.
Sayads.

these religious teachers who as a class are well-to-do and some of them rich, Sayads, from their want of thrift and from their fondness for resignation *tawakkul*, are depressed and badly off.[1] In religion Sayads are both Sunnis and Shiáhs. In Surat and Broach the majority are Sunnis. But in north Gujarát though all profess to be Sunnis, most of them are Shiáhs at heart. The Shiáh Sayads form a distinct community, their chief bond of union being the secret celebration of Shiáh religious rites. As a class Sayads are by their profession obliged to show that they are religious and careful to observe all the rites enjoined by the Kuraán. Almost all Sayads, especially those who live in towns, show themselves ready to send their children to Government schools and universities where some of them have succeeded in graduating (A.D. 1893), some of them are now learning English, and a few have risen to high positions in Government service.

Shaikhs.

Shaikhs, numbering 88,006, are found in every part of the province. Meaning Elder, the title Shaikh belongs strictly only to three branches of the Kuraish family; the Siddíkis, who claim descent from Abú Bakar Siddík; the Fárúkis,[2] who claim descent from Umar Al Fárúk; and the Abbásis from Abbás, one of the Prophet's nine uncles. The word Shaikh is a general term of courtesy corresponding to the English esquire, and in India includes the descendants of local converts as well as of foreigners.[3] The men have the title *Shaikh* or *Muhammad* placed before their names and the women *Bíbi* after theirs. In so

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[1] Though as a descendant of the Prophet it is thought dishonourable for a Sayad to beg, there is in Gujarát one class of Sayad beggars belonging to the Bukhári stock. These are called after their village of Batwa in the Daskroi sub-division of Ahmedábád. The pages of the Mirât-i-Sikandari and other histories of Gujarát are replete with the honourable and distinguished part their ancestors took in the politics of Gujarát. The Ahmedábád Sultáns and the whole of the Gujarát army were their spiritual followers. See Mirat-i-Sikandari Persian Text, 363-64. Many of them now wander over Gujarát in bands of two or five chiefly during the month of Ramazán, and are famous for their skill in inventing tales of distress. Most of them are well-to-do but thriftless.

[2] The Fárúkis include two branches, the Chishtis and the Farídís; the former descendants of Shaikh Nizám-ud-dín Chishti, the latter of Shaikh Faríd-ud-dín Shakarganj. Many of both these families, owing to their forefathers' name for holiness, are spiritual guides *pirzádáhs*, and have large numbers of followers. In Rádhanpúr a class of unknown origin call themselves "Telia" Shaikhs. They wet their *kafni* or shroudlike shirt in oil, and drink quantities of oil, pretending that their bowels are proof against its aperient action. They go about villages begging.

[3] Of the Shaikhs the Mirât-i-Ahmedi mentions (1) the Siddíkis, (2) the Fárúkis, (3) the Chishtís, (4) the Abbásis, and (5) the Kuraishis. Of these the Siddíkis, the Fárúkis, the greater part of the Chishtís and the Abbásis are generally of pure foreign descent, being descendants of Arab settlers. Some of the Chishtís and the Kuraishis though they may include some descendants of foreign Musalmáns are mostly the children of converted Hindus. Chisht being the name of the Súfi or mystic school founded by Maulána Muín-ud-dín Chishtí of Ajmere all the followers of that school, though descendants of converted Hindus, call themselves Chishtís. Kuraish is the name of the noble Arab tribe to which the Prophet belonged. On the strength of the Prophet's tradition (*hadith*) that "all converts to my faith are of me and my tribe," the descendants of all Hindu and other converts to Islám call themselves Kuraishis. Of Abbásis there are few in India. The Mirât-i-Ahmedi (II. 85) notices the Kuraishis of Thásra in the Kaira district and the Jindaráns, vulgarly called Jhadráns (a class of foreign Patháns) settled in the neighbourhood of Pálanpúr and the Gáikwár districts of Unjha, to be two classes of foreign settlers who were assigned lands by the Sultáns of Gujarát in military tenure in those districts. The Jindaráns who believe themselves to be descendants of settlers who came from Mázindarán in Persia are still handsome and fair-skinned, robust and

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
REGULAR CLASSES.
Shaikhs.

large a class there is much variety of appearance, and as a whole they are hardly to be distinguished from Sayads. They are sober, fairly truthful and honest, and, though fond of show and pleasure, are less careless in their money dealings than most Musalmáns. According to a North Indian Urdu proverb, 'The Shaikh is as sly as a crow.' They follow all callings and are found in every grade of life. Many are devout Muslims. Except by the tie of a common faith Shaikhs are in no way bound together as a community. Almost all are anxious to give their children some education, and of late years the number of children learning English and attending Government schools and universities has much increased. Some of them have risen to high posts under Government.

Mughals.

Mughals numbering 3488 include two distinct classes, the Persian and the Indian or Chughadda[1] Mughals. Except a few in Ahmedábád and Broach, Persian Mughals are found chiefly in Cambay and Surat. They are the descendants of Persian political refugees and merchants. Mughals always place the title *Mírza*, born of a great man, before their names and add *Beg*, lord, as Mírza Muhammad Beg; the women add *Khánam* to their names as Husaini Khánam. The distinctive features of the race are middle size rather inclined to stoutness, light skins, hooked noses, and clear features; some have blue or gray eyes, and most have a humorous and intelligent expression. Their fashion of wearing the hair and beard varies. They have no great name for temperance but are hardworking and liberal. Some of them are traders and the rest are in Government service. As a class they are well-to-do. They are mostly Shiáhs in religion, and have a name for carefully keeping the rules of their faith. As they form a distinct community, with their own places of worship and as they generally marry among themselves, the Persian Mughals have adopted fewer Hindu customs than most Gujarát Musalmáns.

The second or Indian Mughals are found thinly scattered over every part of the province. Like the Persian Mughals, the men always place the title *Mírza* before their names and add *Beg*, and the women add *Khánam* to their names. They are the descendants of the Mughal conquerors of India. Many north and south Gujarát Mughal families retain pedigrees and traditions tracing descent from the Mírzas or Timurian princes to whom Bahádur Sháh (A.D. 1526 - 1536) accorded an asylum first in Ahmedábád and later in Broach and Surat when they were obliged to leave Kábul and Kandahár and fly south from Humáyún's vengeance. The shelter thus afforded by Bahádur Sháh (A.D. 1532) to Muhammad Zamán Mírza was the original ground of the quarrel that led to Humáyún's invasion of Gujarát in A.D. 1535.[2]

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well-formed, tall and hairy. They are given to opium. They are generally cultivators and landholders, but some have entered the service of the native states of Pálanpúr and Baroda as *sawárs* troopers and policemen. They intermarry with the Khokhars Gakhars and other foreign Patháns of Pattan.

[1] The term *chughadda* is derived from Chaghtáikhán the son of Changízkhán (A.D. 1218). The Tartar-Turkish dialect which his followers spoke and in which Báber's Memoirs are written is called Chaghatai or Jaghatai. Erskine's Báber, page 1.

[2] The Mirât-i-Sikandari, Persian Text, 255.

Chapter II. Subdivisions. FOREIGN MUSALMÁNS. *REGULAR CLASSES.* Mughals.

After his conquest of the country Humáyún left Mughal governors in Gujarát, who, after Sher Khán Súr's successful revolt against Humáyún, were expelled from their charges by the Gujarátis (A.D. 1536).[1] The second group of Mírzas were sons of Sultán Husein of Khurásán, who, owing to consanguinity, were entertained at the Mughal court by Báber (A.D. 1526 - 1530) and after him by Humáyún (A.D. 1531 - 1566). In A.D. 1571 they quarrelled with Jaláluddín Akbar, and entering Gujarát were received with open arms by Changízkhán who happened at that time to be in need of powerful partisans to crush the power of I'timád Khán (A.D. 1554). After Changíz's assassination by the Habashis (A.D. 1568) the Mirzás moved south and took possession of Broach Baroda and Chámpáner, while some of them settled at Surat.[2]

Except that they are fairer in complexion Mughals do not differ in appearance from ordinary Musalmáns.[3] As a class they are poor, most of them earning their living as Government servants, messengers, and police. In religion they are Sunnis, differing in no way from the great body of the Sunni Musalmán population.

Patha'ns.

Patha'ns, 40,521, are found in all parts of the province. They are of Afghán origin and their name probably means Highlanders.[4] The men

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[1] Colonel Watson's Gujarát History, 49, 50.

[2] Colonel Watson's Gujarát History, 59.

[3] Opinions differ as to how far Mughal is the same as Mongol. Sir George Campbell (J. A. S. B. XXXV. II. 99, 100) says: There is no ethnological trace of Mongol migration into India. Even the leaders had changed their blood in passing through the Persian and Afghán people. On the other hand Mr. Beames (Races of the N.-W. Provinces, I. 184) says: As their name implies, Mughals are the descendants of the companions or followers of the Tartar conquerors of India. They are less numerous than the other classes and in many cases preserve a markedly Turanian type of countenance. The following extract from a Musalmán writer of the end of the thirteenth century (A.D. 1389) supports Mr. Beames' view: Their faces set on their bodies as if they had no neck, their eyes narrow and piercing, their noses stretching from cheek to cheek, and their mouths from cheekbone to cheekbone, their cheeks like soft leathern bottles full of wrinkles and knots, their mustaches very long, their beards scanty. Amír Khusrao's (A.D. 1253 - 1325) Kirán-us-Saádain in Elliot's History, III. 528 - 529.

[4] Captain, afterwards Sir Richard, Burton derives Pathán from the Arabic *fathán* victorious. Others trace the word to the Hindustáni *pethna*, to penetrate. Farishtah (I. 29, Persian Text) says that though the origin of the name is not certain, yet he thinks that the first Afgháns who came to India settled at Patna and were hence called Patháns. These are all late Muslim explanations. Afghán tradition derives the name from the title Batán or Patán ("rudder") given by the Prophet himself to their great ancestor Abdur-Rashíd. It is however now generally agreed that the name Pathán is the Indian form of the name Pushtún (*plural* Pushtánah) now given to themselves by speakers of the Pashtu or Pakhtu language. They inhabit the *koh* or hilly country from Swát and Bajaur in the north to Siwi and Bhakar in the south and from Hasán Abdál in the east to Kábul and Kandahár in the west. They are not by any means a pure race, but include Tartar (Ghilzai) Arab (Durráni) and Indian (Swáti) elements, as well as a probably Iránian element, the original speakers of the Pashtu language. Darmsteter has shown (Chants Populaires des Afgháns. Introd. pages clxxx.ff) that the modern name Pushtún goes back to an earlier form Pashtún, which is derived from the ancient Iránian word *Parshti* "a hill". These original Patháns are to be identified with the πακτυες of Herodotus (IV. 44) as well as with the παρουηταν of Ptolemy (ch. xviii.) The name Afghán does not seem to occur before Varáha-Mihira (A.D. 550) who mentions the race under the name Avagáṇa (Brihat Samhitá, ch. xiv). Further discussion of the subject will be found in Bellew's Races of Afghánistán and in the work by Darmsteter already quoted. A. M. T. Jackson, I.C.S.

Chapter II. Subdivisions. Foreign Musalmáns. Regular Classes. Patháns.

add *Khán* to their names and the women *Khátun* or Khátú. They came to Gujarát chiefly as soldiers and merchants, and are of two classes old settlers and countrymen *wiláitis* that is newcomers from Afghanistán. The descendants of old Pathán settlers, like the representatives of other foreign Musalmáns, have in most cases by intermixture with other classes lost their peculiarities of feature and character. The new settlers are tall and large-boned, broad-chested, and well-limbed. Though most of them have lost their original Afghán fairness, the skin being of all shades from a ruddy olive to a decided black, their features are strongly marked, many of them with hooked noses, their eyes blue gray and brown, and their hair long and flowing in most cases of a brown shade. They are less shrewd than the Shaikhs, but more thrifty, headstrong, and hot-tempered with a bad name for greed as the saying likens a merciless creditor to a Pathán (*Pathán ká karz*). The Urdu proverb says 'There is no trust in a Pathán's word.' Except a few merchants and horse-dealers most Patháns are soldiers. All are Sunnis in religion. The unlettered among them carry their religious fervour to fanaticism. But, except the newcomers *wiláitis*, as a class they pay little attention to religious duties. Many send their children to schools and universities. Some have acquired a knowledge of English and are in the service of Government and of the railways as clerks guards and stationmasters: others have risen high in native states.

Special Communities.

Besides the four main classes, Sayads Shaikhs Mughals and Patháns, the names of seventeen small communities show that they are partly of foreign descent. Of these three Sídís, Wahhábis, and Hijdás come under religion; two, Kábulis and Náitás, under trade; nine, Agarás, Baltiás, Bhutás, Changis, Kasbátis, Khátiás, Khiljis, Kuraishis, and Kirdiás, under land; and four, Arabs, Balúchis, Makwánás, and Mirdhás, under service.[1]

Sídís.

Sídís, literally Masters, also called Abyssinians *Habashis*, are found in small numbers in all parts of Gujarát. They are African negroes of different tribes chiefly from the Somáli coast, who have been brought to India as slaves. They form two classes, newcomers *wiláitis* and countryborns *muwallads*. They speak a broken Hindustáni and sometimes among themselves an African dialect, probably the Somáli known as *Habashi* or Abyssinian.[2] They generally live like other low class Musalmáns. In north Gujarát they sometimes build round hovels about ten feet in circumference, the wall of earth, the roof circular and of grass. The dress both of men and women is that of lower class Musalmáns. They live by house service and begging. Those who are servants are sober and cleanly. Other Sídís as a class are fond of intoxicating drugs, quarrelsome, dirty, unthrifty, and pleasure-loving. That obstinacy is a leading trait is shown by the proverb: *Habshi ki múth* Abyssinian

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[1] Four classes Bohorás, Chundadigirás, Khojáhs, and Táis, though perhaps with a faint strain of foreign blood, find their proper place among local communities. Two others, Multáni Mochis and Nágoris, are not entered among foreign classes, as they are of Hindu origin and were probably converted to Islám in Gujarát.

[2] This dialect is not Abyssinian but Somáli.

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
SPECIAL COMMUNITIES.
Sidis.

grip. *Habshi ká bál bánka* As crooked as an Abyssinian's hair is another saying. Except professional players, Sídís are the only Gujarát Musalmáns who are much given to dancing and singing. As a class they are poor. They are Sunnis in faith but are not religious, few of them knowing the Kuráan or being careful to say their prayers. Their chief object of worship is Bába Ghor, an Abyssinian saint and great merchant, whose tomb stands on a hill just above the Ratanpur[1] carnelian mines in western Rájpípla. A point worthy of notice about the Sídí is his talent for imitation. A band of young Sídís taken from a slave ship and brought to Surat have shown themselves equally ready to pick up the ways of their Christian Musalmán Hindu or Pársi masters.

On marriage and other high days men and women together dance and sing in circles to the sound of the drum *dhol* and a rough rattle *jhunjhuna*.[2] In begging they go about in bands of ten to fifteen, playing the drum and singing in praise of Bába Ghor. They marry chiefly among themselves, but the countryborn Sídís, looking on the newcomers as their betters and fearing that their daughters will not rest contented in a countryborn Sídí's house, never ask them in marriage. They form a society *jamáat*, but have no headman and but few rules. They do not teach their children either Gujaráti or English, and of late none have risen above the position of beggars and servants. Still Indian history is not wanting in instances of Sídís raising themselves to position and power. The favourite equery of Sultánah Razíah (A.D. 1239), for whom the Sultánah lost her crown, was a Sídí. Malik Ambar of Ahmednagar whose successful arms won from the Mughals the epithet 'The Hateful' was a Sídí. So was Jhujhár Khán the Gujarát noble who slew Changíz Khán (A.D. 1568) the powerful leader who had nearly usurped the sultánate of Gujarát, and who was in turn slain by Akbar on his conquest of Gujarát in A.D. 1573-74. The Sídís have given rulers to Zanjírah and Sachín, and, as late as A.D. 1820, Sídí Ismáil, a native of Cambay, was long powerful in north Gujarát as minister to the Bábis of Rádhanpur. The Sidi eunuch nobles of Dehli and Lakhnau up to as late as the 1857 mutinies are well known.

Wahha'bis.

Wahha'bis,[3] Dissenters, now officially known as *Gheir mukallid*, non-imitators or *Ahle hadíth*, people of the tradition, though they do not

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[1] There would seem at one time to have been a considerable colony of Sídí miners at Ratanpur. Trans. Bom. Geog. Soc. II. 76.

[2] Their fiddle made of a gourd with a stiff catgut string is surmounted at the end with a bunch of peacock feathers and ornamented with odd glass beads and shells as charms to prevent the evil eye from bursting it. It is played with a bow or stick, one end of it laden with a cocoanut shell in which stones rattle. The Sídís hold their musical instruments in great veneration never touching them unless they are ceremonially pure. They call the *jhunjhuna* or rattle the instrument of Máma or Mother Misrah, and their big drum that of a leading male saint. If he is careless in touching the instruments when sexually impure Mother Misrah or Father Ghor is sure to punish the offender.

[3] The Wahhábi reform or schism dates from A.D. 1691 (H. 1120) the birth of Abdul-Wahháb, the son of a petty chief of the pastoral tribe of Tamím in Nejd and of the clan called Abdul-Wahháb in the El Aríd province of Arabia. Preaching with keen insight courage and eloquence against the mummeries of Turkish pilgrims

Chapter II.

Subdivisions.

Foreign Musalmáns.

Special Communities.

Wahha'bis.

yet form a separate class, have made considerable progress in Gujarát. The chief points of belief in which Wahhábis differ from Sunnis is their denial of the ability of the Prophet to intercede for his people with Alláh and their rejection of the four Sunni Imáms. The sect was brought into India in A.D. 1821, and rose to importance from the part its leaders played in the 1857 mutinies. After the mutiny was suppressed, Maulawi Liákat Ali, the chief lieutenant of the man known as the Maulawi, who had taken an important part in some of the disturbances, found his way to Gujarát, and, under a false name, moved about the province as a Wahhábi missionary. He met with much favour and was making many converts, when he was discovered and arrested at Sachín, and, for his share in the mutinies, was transported for life. After Liákat Ali's arrest the progress of the Wahhábi sect in Gujarát was crippled. Of late (A.D. 1875-1897) there has been a revival. Several preachers, each with a follower or two, have come to Gujarát, chiefly from Central India, and have spread their special beliefs with marked success. Their converts have been almost entirely from the Sunni Bohorás, both the trading Bohorás of north and south Gujarát and the peasant Bohorás of the south. The latter, always a religious class, have received Wahhábi teaching with readiness, and, under the influence of the preachers, have made marked changes in their religious and social practices.[1]

Ka'bulis.

Ka'bulis, the chief of the two part-foreign trading communities, are found in all parts of the province, but chiefly in Ahmedábád. They are Afghán settlers from Kábul.[2] New arrivals speak Pashtu. But as they generally marry Afghán women brought up in Gujarát,

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and the abuses that had crept into the Musalmán religion, Abdul-Wahháb was driven out of his native place. With the aid of his friend the chief of Deraiah, he determined to spread his reforms at the edge of the sword, and after a life of peril and success died at Deraiah in A.D. 1787. Abdul-Wahháb's work was with vigour pushed on by his son Muhammad; and Muhammad's son Abdul Azíz collecting an army greatly spread the power of the Wahhábis. By the close of the century they were acknowledged by the head of the Makkah government as a separate nation, and allowed to perform their pilgrimage to the Kaâba. Meanwhile the growth of their power and their hostile spirit had alarmed the Porte, and in A.D. 1797 an expedition was sent against them. This expedition was ill planned and badly carried out, and proved a failure. A peace was concluded for six years. But before the six years were over, Saúd, the son of Abdul Azíz, attacked and captured the town of Karbala in 1801; the shrine of Abbás, the uncle of the Prophet, at Táif in 1802; and the temple of Makkah in 1803. Horrorstruck with this last act of sacrilege the Musalmán powers joined to put down the Wahhábis, and except for a few successes, the rest of Saúd's life was passed as a hunted outlaw. In A.D. 1812 Muhammad Ali, Pasha of Egypt, by the help of the English defeated Saúd's son Abdulláh, who was taken to Constantinople, and in A.D. 1818 suffered death as a heretic and rebel. Though crippled by their defeat, the Wahhábis gradually recovered, and are now a separate nation with their seat of government at Riád in Arabia. The Wahhábis are the straitest sect of Islám. They denounce all belief in saints, and to some extent in Musalmán traditions, all ceremonies and forms, and all luxury, and enforce the duty of waging religious war against infidels. Among the leaders of the sect it is said to be a disputed point whether this last part of their duty is binding on Indian Wahhábis.

[1] See below pages 29-32.

[2] According to Major H. W. Bellew (Journal, II. 46-52) the word *Afghán* has the same meaning as *Pakhtún* that is The Free. The punning Afghán tradition regarding the origin of the term *Afghán* is that the mother of the great ancestor of the Afghans gave him the name Afghána because on passing through the pangs of delivery she joyfully exclaimed *Afghána* I am free.

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
SPECIAL COMMUNITIES.
Ka'bulis.

they soon learn to talk Hindustáni, though ungrammatically and with a marked accent. They are a tall muscular well-made race. In complexion the newcomers are fair, the others of a ruddy olive. The eyes are blue or gray or brown, the nose is generally hooked, the hair is left to hang loose in ringlets, and the beard is allowed to grow to great length. A Kábuli wears a country scarf *dupatta* wound round the head, a loose shirt of white cloth, a second scarf thrown round the shoulders, a pair of striped or white cotton trousers very loose above and gathered at the instep, and native shoes. The men wear no ornaments but a silver ring. Except that the trousers are somewhat looser, the women's dress and ornaments do not differ from those worn by other Musalmán women. They are passionate but sober and hardworking and as creditors proverbially exacting. The Persian proverb noticed in the A'ín-i-Akbari by Abul Fazl,[1] does not give the Afghán a high name for his social virtues.

Agar quaht-ur rijál uftad azin seh uns kam gíri.
Yaki Afghán, duyam Kambú, siyum bad zát Kashmírí.

Though men are scarce deal not with the following three,
The Afghán, the Kambú, and the bad Kashmirí.

The Kambús are an offshoot of the Afghán stock. M. Blochman says that, in spite of the above couplet, during the reigns of Akbar (A.D. 1556-1605) and Jahángír (A.D. 1605-1627) it was a distinction to belong to the Kambú and Afghán tribes.[2] Most of them are traders, dealing in horses, sheep from Márwár, books, and fruit. Horse-dealing is their chief employment, taking Káthiávád horses to Sindh and the Dakhan and bringing Dakhan and Sindh horses to Gujarát. Their chief markets are in the native states, especially in Baroda and Rájpipla. Their trade is said at present to be unprofitable and many are in debt. They are Sunnis in religion. To a great extent they form a distinct community, marrying only among themselves and asking only Kábulis to their public dinners. They have one or two families whom they respect and to whom they refer social disputes. Few of them teach their children to read or write.

Na'iatas.

Na'iata's, originally *Nawáits*, Shipmen,[3] in former times an important class of Musalmán merchants and ship captains, have

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1 Blochman's Translation of the A'ín-i-Akbari, 339.

2 Blochman's Translation of the A'ín-i-Akbari, 339.

3 On the coast of Kánara and the Konkan, where they are still found, they are called Naváiatás. Khán Bahádur Kázi Shaháb-ud-din. Ibn-i-Batúta (A.D. 1342) mentions meeting Náiatás at Honávar. Lee's Translation, 165. So in A.D. 1442 the Muhammadans of Kálikat were of the Sháfai school and dressed like Arabs. Major's India in the Fifteenth Century, I. 14, 17. Grant Duff refers (A.D. 1744) to this same class under the name Newáyetah Nabobs, 262-63. The Náiatás (plural Nawáit) are a people of the Kureish tribe who emigrated from the holy city of Madínah flying from the persecution of Al Hajjáj (A.D. 700) the son of Eúsuf, the strongminded governor of Irák on behalf of Abdul Malik, the fifth Umayyad (A.D. 684-705) who killed fifty thousand Sayads and learned men unjustly and in cold blood. The Náiatás marched from Madínah to Kúfah, where taking ship they reached the shores of the Indian Ocean about A.D. 865 (A.H. 252) that is during the reign of the Abbási El Muátamid. The emigrants belonged to four

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
SPECIAL COMMUNITIES.

disappeared from Gujarát. In Rándir near Surat and in Ghogha, the memory of a family or two of Náiatás remains. They are said to have spoken Arabic at home and to have kept to the Arab dress. They were famous for their skill as pilots, striking boldly across the ocean from Arabia to India. Except perhaps in the Ghogha lascars, no special marks of the old Náiata settlers remain. The Náiatás are said to have been driven from Arabia to India in the eighth and ninth centuries.[1] Garcia d'Orta, one of the earliest Portuguese writers (A.D. 1530), speaks of them as trading at Bassein, and describes them as foreign Moors who had married with Hindus of the country.[2]

Agara's and Others.

Of the nine land classes, eight, the AGARÁS, BALTIÁS, BHUTÁS, CHANGIZ, KÁHTIÁS, KHILJIS, KURAISHIS, and KIRDIÁS are the descendants of mercenary soldiers, who are found as peasants chiefly in west Ahmedábád Broach and Káthiáwád. They keep their tribal names, but as they marry with other Musalmáns they have ceased to be separate communities, and their tribal names are no more than surnames. The ninth, the Kasbátis or townholders, are partly descended from foreign tribes, Minás and Rehens, who came from Dehli at the close of the sixteenth century.[3] But as the class have intermixed with converted Rajpút and other Hindus, their detailed account is given below (page 64) under Hindu Converts.

Arabs.

Arabs, the chief of the four service classes, found thinly scattered over the whole province, are like the Sídís of two divisions, newcomers *wiláitis* and country-borns *muwallads*.[4] Their home language is Hindustáni, guttural in tone, and with some of the letters oddly changed.[5] A newcomer may be known by his ruddy brown skin and thin oval face with its well-filled brows, deep-set eyes, shapely

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families: the sons of Siddík the first Khalífah Abu Bakr, the sons of Zubeir, the sons of Omayyah to whom the bulk belonged, and the sons of Mughairah. All traced their descent from Nazr, son of Kinánah, one of the ancestors of the Prophet (on whom be peace). According to the Tárikh-i-Tabari (Arabic Text MS. Edition) this account has the support of all historical authorities.

1 The Náiatás claim to have proselytised one of the Zamorins of Malabár. At Zhafar (the southernmost city of Yaman in Turkish Arabia) lies buried one Abdur Rehmán Sámiri (Abdur-Rehmán the Zamorin) the name given to the Malabár prince after his conversion to Islám. The inscription on his tombstone states that he arrived at Zhafar in A.D. 872 (A.H. 212) and died there four years later. His tomb is regarded by the Arabs with much veneration. Indian Antiquary, XI. 116.

2 Colloquios de Simples, 212, 213. This reference was kindly supplied by Dr. Da Cunha of Bombay. Finch (A.D. 1610) speaks of the Rándir Náiatás as quite a different people speaking another language from the Surat Moors, all of them seamen, going by the name of Náites, which he says may very well be derived from Nautæ or Navitæ shipmen. Harris' Voyages, I. 84. The family of Ránder Náiatás is now (A.D. 1897) extinct.

3 Rás Mala, New Edition, 280.

4 The *wiláyati* or foreign Arabs are chiefly from Hadramaut the southern province of Arabia the Biblical Hazarmaveth : Genesis, X. 26. The Hadrami Arab is celebrated for driving hard bargains and for his ubiquity. It is related that a man fled to China in dread of a Hadrami. As he was about to pass the night in a ruined house he heard some one invoking the famous Hadramaut saint "Yá Imád-ad-dín." The fugitive rose and fled and is still flying seeking a corner of the world where there is no Hadrami. Burton's Alf Leilah wa Leilah, page 136 note 1.

5 The chief peculiarities are *sh* instead of *s*; the guttural *ain* for the Hindustáni *a*; *b* for *p* ; and *g* instead of the Arabic *k* or *qu*.

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
SPECIAL COMMUNITIES.
Arabs.

nose, high cheekbones, slightly receding chin, and scanty uneven beard. But in a generation or two by intermarriage with Gujarát Musalmáns these special features disappear. In the shape and style of his house there is nothing peculiar. But in furnishing it the Arab is careful to have the cloth ceiling inlaid with small plates of burnished talc; to have no pictures except perhaps a drawing of the Prophet's shrine or an illuminated scroll from the Kuraán; and instead of brittle china and glass, generally to have his shelves filled with a trim and bright array of copper and brass plates and bowls. Except for one or two special holiday dishes of mutton and wheat called *harítha* and *muzbi* and a fondness for the dates and honey of the country, the food of the Arab does not differ from that of other Musalmáns. The rich among them keep to the Arab dress, a turban much like the Indian headscarf *dupatta* of white silk and cotton wound round the head in broad folds; a long embroidered or plain overcoat *sháyah* of wool or silk-cotton, much like an English dressing gown; a woollen silk-embroidered waistcoat *sadria*; a shirt hanging to the knees; and a waistcloth *surwál* wrapped round the loins and falling to the ankles. Except that like the Marátha headdress the turban is three-cornered in the case of Arabs holding service in native states, that the dirk *jambia* is stuck in a cloth wound round the waist, and that the trousers are shorter, the every-day dress of poor Arabs does not differ from that of other Gujarát Musalmáns. The dress of the women and children has no peculiarities. Hot tempered, and when excited fierce, the Arab is at other times quiet hardworking thrifty and sober. Some Arabs are traders, but most are in the service either of chiefs as their bodyguard or of bankers as watchmen. As a class they are poor. Some thrifty families taking no part in the Indian custom of giving costly feasts are well-to-do. But most, adopting the ways of the country, give entertainments they can ill afford, and of those employed at native courts the greater number are irregularly paid and sunk in debt. In religion the newcomers from the southern and western provinces of Arabia are generally of the Sháfai school, and those from Maskat and the eastern seaboard of the Hambali school. All newcomers are marked by zeal for their faith. But Arab families long settled in Gujarát differ from ordinary Sunni Musalmáns only in being more careful and hearty in discharging their religious duties. Their family observances are in most cases peculiar. Considering them immodest they have no observances in honour of pregnancy birth or puberty, and crowd into one the ceremonies on the seventh fifteenth and twenty-first days after birth and the three rites of naming, sacrifice, and circumcision. The personal names are simple, without the Indian addition of *Mia*, *Shaikh*, or *Bhái*. As a rule no initiation *bismilláh* ceremony is observed, and marriage is generally in the *nikáh* form, and is marked by only one dinner, which they call *walímah*, following the example of the Prophet who gave a dinner at the marriage of his daughter the Lady Fátimah and Ali. In obedience to the order of the Prophet a death is followed by no signs of mourning. Arabs marry freely with other Sunni Musalmáns

and have no special social or religious organization.[1] Most of their children learn the Kuraán, but hardly any are taught to read and write an Indian language. As a class they do not approve of western education.

Chapter II. Subdivisions. FOREIGN MUSALMÁNS. *SPECIAL COMMUNITIES.* Balu'chis.

Balu'chi's, found in all parts of Gujarát, are as their name shows descended from Balúchi immigrants. According to his own account the Balúchi is an immigrant from Halab or Aleppo and north Syria. As a Musalmán he is anxious to derive his ancestry from the Arabs of Al Hijáz. His language however is clearly of the Indo-Persic stock and his appearance bears little resemblance to that of the sons of Ismáil. He has the full black expressive Persian eye, the regular sharp-cut Iránian features, and the long lustrous thick and flowing beard.[2] In the reign of Ahmed II. during the decadence of the Sultánate of Gujarát (A.D. 1554-1561) Rádhanpur and Sami were given to Fateh Khán Balúch as *jágir* or grant. The Terwára and Rádhanpur Balúchis claim descent from the same stock as Fateh Khán Balúch. They are of many clans. But the clan distinction is of little consequence as they intermarry and together form one subdivision of the Patháns. They are strong big dark men with marked features. Very few shave the head, but they follow no fixed rule about wearing the beard. Their wives are generally natives of Gujarát, sometimes Jhálá or Jádeja Rajpúts from Káthiáváḍa or Wágad. They speak Hindustáni much mixed with Gujaráti, and both men and women dress like ordinary Musalmáns. They are messengers and village watchmen. According to their censors they are double-dealing and treacherous, unruly, thriftless, and given to opium. On the other hand they possess all the nomadic virtues, being hospitable simple strong in their affections trusty and brave. Their fidelity and devotion to their employers has given the Balúchis the title of the Switzers of the East. As a class except certain landholding families of north Gujarát they are poor. They are Sunnis in name, but few know the Kuraán or care for their religion. They have no peculiar customs, and are without either a union or a headman. They do not send their children to school. The landholding Balúchis have begun (A.D. 1888) to send their children to school under pressure of the Political officers. The Játh Balúchis of north Gujarát who own the strip of land from Váráhi in the Pálanpur Superintendency to Bajána in the Káthiáváḍa Agency do not marry except among the Rajpúts and themselves. They are a fair and handsome race, brave and of predatory habits, whose home tongue is Gujaráti. They believe in the saint who is enshrined at Gotarka and whom they called Dádá Mahábali whose shrine, about eight miles west of Rádhanpur, they have richly endowed with lands and money. This saint Mahábali is said originally to have been a Pattan Shaikh who in a dream was given a black turban by Jamman Jati, the Hindu-Musalmán saint of northern India. Mahábali was directed by Jamman Jati to proceed to Váráhi

[1] Some of the newcomers keep up the memory of old tribal feuds and have no intercourse with people belonging to a rival clan. After a generation or two in India interest in the old feuds fades.

[2] Burton's Sindh Revisited, II. 158.

Chapter II.
Subdivisions.
FOREIGN MUSALMÁNS.
SPECIAL COMMUNITIES.

and reclaim those Balúchis who were fast relapsing into Hindu modes of belief and customs. The Játh Balúchis of Váráhi and Jatwár are a distinct race from the Balúchis of Terwára about fifteen miles north of Radhanpur, though in dress and customs they do not differ from one another. The original religion of the Balúchi is Shiáhism and the Játh Balúchis of north Gujarát and other Balúch families scattered over Gujarát are only Sunnis in name. Colebrook observes regarding this clan: The Balúchis of Sindh are many of them devoted Shiáhs and call themselves and are sometimes called by the Sunnis 'Ali's friends.'[1] Sayad Rájo of Bukhára exerted himself in the guidance of this tribe. His descendants remain among them.

Makra'nis.

Makra'nis, found in small numbers over the whole province, are foreigners from the Makrán coast. They formerly came and a few still come as soldiers. They have no subdivisions. They are of average height, strong wiry and thin, wearing the hair very long tied in a knot at the top of the head, and parting the beard tying the ends behind the head. The women are chiefly of Gujaráti descent. They speak mixed Hindustáni and Gujaráti The men wear a low tight-twisted Márvádi-like turban, a dark-blue indigo-dyed coat, and short tight trousers. The women wear the Musalmán dress. The men are soldiers and watchmen; the women do house-work and spin. The men are brave, given to opium and liquor, fond of amusement, and very watchful husbands. The women do not appear in public. They are poor, many of them in debt. In religion they are Sunnis some of them learning the Kuraán and saying their prayers. They have no peculiar customs. They marry Musalmán women of the poorer class, and some keep Hindu women. They have no community or headman. They do not send their children to school and none have risen to any high position.

Mirdha's.

Mirdha's,[2] originally spies, found in the north in very small numbers, are said to be of part-foreign part-Rajpút origin. Under the Gujarát Sultáns they served as spies and are now employed as messengers and constables. Under native rule the Mirdha was an official spy. Now a Mirdha can be either a Musalmáni Shaikh, a Pathán, or a Bráhmanic Hindu. The office exists in name in the Pálanpur Superintendency, where the Mirdhás are Bráhmans of the Audich division.

Section II.--Hindu Converts.

HINDU CONVERTS.

The local Musalmáns, of almost entirely Hindu descent, are divided into seventy-eight communities or classes. Of these nine come under Religion; five under Trade; eighteen under Land; twenty-two under Crafts; ten under Service; and fourteen under Labour. Of the whole number sixty-five are Sunnis, nine Shiáhs, and four, Husaini Bráhmans, Kamáliás, Matia Kunbis, and Shaikhdás cannot be said to belong to either sect.

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[1] Dábistáni-Mazáhib of Muhsin Fáni in Asiatic Researches, VII. 344.

[2] Mirdha is apparently derived from the Persian *Mir*, lord master or chief and *deh* village. Mír Deh master of the village or as commonly known village headman.

Chapter II.
Subdivisions.
Hindu Converts.
Beggars.

I.—Religious Communities.

Under Religion come the different tribes or brotherhoods of religious beggars *fakírs*. Almost all of these begging communities lead a roving life, and include in their ranks men from all parts of India and of every variety of descent. But these are the exceptions. The greater number of beggars of every class are of Gujarát origin and seldom leave the province.

Of begging communities the first is a nameless horde; in Surat, chiefly low Momna weavers; in Ahmedábád, low Momnás, Dheds, Vághris, and Marvádis, who by night and day move from house to house gathering money grain and cooked food. The money they keep and the grain and broken food they sell to potters as provender for their asses, and to washermen to feed their bullocks. Others reciting praises of the generous and abuse of the stingy, ask for a copper in the name of God; a piece of bread in the name of the Prophet; or a rag of cloth in the name of Hasan, all to be repaid tenfold in this world and a hundredfold at the day of judgment.

Besides these non-descript idlers there are eleven brotherhoods of beggars belonging to two main classes, those beyond the ordinary Muhammadan law *Besharaa*, and those under the law *Básharaa*. Those beyond the law have no wives no families and no homes. They drink intoxicating liquors and neither fast pray nor rule their passions.[1] Those under the law have wives and homes and pray fast and keep all Muhammadan rules.

Each brotherhood has generally three office-bearers. Of these one is superior, the head teacher *sar-guroh*, who controls the whole body and receives a share of all earnings, and two are subordinate, the summoner *izni* or *nakíb*, who calls the members to all entrance marriage and death feasts, and the treasurer *bhandári*, who sees that pipes and water are ready at the beggars' meeting-place. Among the members are two orders, the teachers *murshids*, and the disciples *khádims* or *chelás*. Every newcomer joins as the disciple of some particular teacher. The teacher sees that the entrance ceremony is properly performed; that the disciple is shaved and bathed; that he learns the names of the heads of the order; that he promises to reverence them; that he receives certain articles of dress; that he gets a new name; that he learns the new salutation; that he swears not to steal, not to lie, not to commit adultery, to work hard as a beggar or in any other calling, and to eat things lawful; and finally, that the entrance feast is duly given. At the close of each day the newcomer lays his earnings before the head teacher *sar-guroh*. Taking out something for himself and a share to meet the treasurer's charges, the head teacher gives back the rest. This the beggar takes to his teacher, who giving him a little as pocket money, keeps the rest for himself. So long as his teacher lives a beggar continues to be his disciple. When a teacher

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[1] Though many of them do not know what the term means, most *besharaa* beggars profess to be *súfis* or spiritual unitarians. Khán Bahádur Kázi Sáhib Shaháb-ud-dín.

Chapter II.
Subdivisions.
HINDU CONVERTS.
BEGGARS.

dies the oldest disciple succeeds, or if the teacher has a son, the son and the senior disciple share the other disciples between them.

Of the ten brotherhoods, two, the Abdális and the Nakshbands, belong to the lawful *básharaa* group, and eight, the Benawás, the Híjdás, the Husaini Bráhmans, the Kalandars, the Madáris, the Músa Suhágs, the Rafáís, and the Rasúlsháhis to the lawless *besharaa* group.

Abda'lis.

Of the communities of lawful beggars, the **Abda'lis,** also called Dafális or Fadális, players on the tambourine *daf*, are found in small numbers all over Gujarát. They speak Hindustáni, and beg in the name of God, beating the one-end drum *danka*, and singing religious songs. Their chief employment is to chant the wild spirit and genii hymns that are required by exorcists as an accompaniment to the practice of their rites. Belonging to the lawful *básharaa* order, they are married and a few of them are settled and well-to-do. They are not very religious and have little organisation. In north Gujarát Abdális have a fixed due or tax upon the houses of Musalmáns in towns and villages. It is sometimes paid in kind and sometimes in money and varies from annas 8 to Rs. 2.

Nakshbands.

Nakshbands, Mark-makers, are found in small numbers over the whole of Gujarát. Followers of a saint named Khájah Bahá-ud-dín Nakshband, they speak Hindustáni, keep the head bare, and wear the hair and beard long and well-combed. They dress in a long sleeveless unsewn shirt, a black or red cotton waistcloth, and shoes. Holding in their hand a stout-wicked flaming unshaded brass lamp, which neither rain nor wind can put out, they move about singly chanting their saint's praises. The Nakshband reverence for fire is said to be a trace of the attempted revival of Magian element worship in Persia and Tartary about A.D. 946 (H. 333) the period of Shiáh ascendancy at the court of the Khalífahs of Baghdád during the supremacy of the Persian house of Buwaih or the Bowides. Children are fond of the Nakshband, and go out in numbers to give him money. In return as his name shows, he marks them on the brow with oil from his lamp. They are quiet well-behaved and sober, belonging to the law-abiding *básharaa* order of beggars, having homes and families. They are Sunnis in religion and have no special customs, and as they live only in ones and twos they have little organisation. They easily find disciples and are fairly prosperous.

Benawa's.

Of the seven lawless *besharaa* classes, **Benawa's,** The Penniless, also called Alifsháis from wearing a black [1]Alif-like line down the brow and nose, are found in small numbers all over Gujarát. They are drawn from many classes of Muhammadans, and have nothing special in their appearance. Their language is Hindustáni. They wear a tall Persian-like woollen hat, a rough sleeveless unsewn shirt, and round the neck long rosaries of beads *selis*. They neither play nor perform, but move about in bands of from five to ten begging in the name of God. They take money grain and clothes, or, if offered it, a meal of

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[1] Alif the first letter of the Arab alphabet, in shape a straight line, ا, is worn as a mark of the One God.

Chapter II.
Subdivisions.
HINDU CONVERTS.
BEGGARS.

food. Though not sober they are quiet and harmless. They are Sunnis in name but belong to the order of lawless *besharaa* beggars. They have no peculiar customs, and follow the rules of fellowship usually kept among the larger bodies of beggars. In each town they have a headman called treasurer, *bhandári*, chosen from among their number. To him each of the community pays his earnings, and except what is given back for expenses, the treasurer forwards the amount to the *murshid* or spiritual head of the order. Out of the funds in the *murshid's* hands, when a new member joins a dinner is given. Of late years their number has fallen.

Híjdás.

Híjdás are emasculated male votaries of the goddess Bahuchara or Behechra, a sister of Káli. They have taken the vow to sacrifice their manliness, and not only emasculate themselves but ever after go in woman's dress. With this object they pull out the hair of their beards and moustaches, bore the ear and nose for female ornaments, and affect female speech and manners. The vows are taken by mothers in consequence of their barrenness, or, in rare cases, by the boy himself on recovery from a dangerous illness. The south Gujarát Híjdás wear the petticoat and scarf; those north of the Narbada dress like Musalmán women. They feign themselves women and some of them devote their lives to the practice of sodomy and gain their living by it. The initiation takes place at the temple of the goddess Behechra, about sixty miles north-east of Ahmedábád in the village of Sankhanpúr, where the neophyte repairs under the guardianship or adoption of some older member of the brotherhood. The lad is called the daughter of the old Híjdá his guardian. The emasculation takes place under the direction of the chief Híjdá priest of Behechra. The rites are secret. It is said that the operation and initiation are held in a house with closed doors where all the Híjdás meet in holiday dress. The fire-place is cleaned and the fire is lighted to cook a special dish of fried pastry called *talaṇ*. While the oil in which the pastry is to be fried is boiling some of the fraternity, after having bathed the neophyte, dress him in red female attire, deck him with flower garlands, and seating him on a stool in the middle of the room sing, to the accompaniment of a *dhol* or small drum and small copper cymbals. Others prepare the operating room. In the centre of this room soft ashes are spread on the floor and piled in a heap. When the time for the operation approaches the neophyte is led to the room and is made to lie on his back on the ash heap. The operator approaches chewing betel-leaf. The hands and legs of the neophyte are firmly held by some one of the fraternity, and the operator carelessly standing near with an unconcerned air, when he finds the attention of his patient otherwise occupied, with great dexterity and with one stroke cuts off both penis and testes. He spits betelnut and leaf juice on the wound and staunches the bleeding with a handful of *babúl* Acacia arabica ashes. The operation is dangerous and is not uncommonly fatal. Some north Gujarát Híjdás, though they hold themselves devotees of Behechra, neither suffer emasculation nor wear women's dress. They only affect the mincing talk and manners of lewd women. They marry and beget children and are Híjdás only in name. They also perform plays at the birth of sons among the poorer

Chapter II.
Subdivisions.
HINDU CONVERTS.
BEGGARS.

Musalmáns. Híjdás of the play-acting class are to be found in and about Ahmedábád. As a class Gujarát Híjdás enjoying independent means of livelihood have not to engage in sodomy to any active extent. As votaries of Behechra they hold fields and lands and rights on lands awarded them from of old by native chiefs, village communities, and private persons. They have rights on communities also, receiving yearly payments from them. Woe betide the wight who opposes the demands of a Híjda. The whole rank and file of the local fraternity besiege his house with indecent clamour and gesture.

Husaini Bra'hmans.

Husaini Bra'hmans call themselves followers of the Atharwa Veda. They take their title from Husain, the grandson of the Prophet, in whose name they ask alms. They are not converts to Islám, but adopt such of its doctrines as are not contrary to the Hindu faith. Their head-quarters are at Ajmir, and they are found in Baroda and Ahmedábád. Their high priest has always a natural stain or red mark round his neck, and when he dies search is made, and the post is given to some one who has the proper sign.[1] The Gujarát head-quarters of the high priest are at Baroda and from there he visits the members of the brotherhood, receiving from them presents and contributions. According to their own account, the Husaini Bráhmans of Ahmedábád have been settled there for the last seven generations. Their home language is Hindustáni. They are of the lawless *besharaa* group of beggars. Except beef they eat secretly the ordinary kinds of animal food. They take opium and *bhang* hemp-leaves, but do not drink wine. Beside by begging they earn a living by practising astrology and palmistry. They are believed to have great skill in reading the stars, and many among them are well-to-do. The men dress like Musalmáns the women like Hindus. They believe in the saint Khájah Muín-ud-dín Chishti of Ajmir, and consult both Muhammadan and Hindu omens. Except that they wear the Hindu browmark *tíla,* that they often give their children Hindu names, that they do not circumcise, that a priest of their own class marries them, and that their dead are buried sitting, their customs, even to observing the *Ramazán* fast, are Muhammadan.

Kalandars.

Kalandars,[2] Monks, are found in small numbers all over Gujarát. They speak Hindustáni and dress like poor Musalmáns. They wander over the country begging and are very sturdy and troublesome in their demands. They are Sunnis of the lawless *besharaa* order. They shave the whole body, the shearing of the eyebrows being one of the most important initiatory rites.

Mada'ris.

Mada'ris take their name from Badí-ud-dín Madár Sháh, the celibate saint of Syria, supposed to be still alive in his tomb at Makanpur near Cawnpor.[3] They are found in small numbers all over Gujarát. They speak Hindustáni and dress like poor Musalmáns.

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[1] This mark, of which only one or two in a generation can boast, is a narrow necklace of small rose-coloured warts in some places bright in other places faint. To all appearance the mark is natural.

[2] An Arabic word meaning monk.

[3] Kánún-i-Islám, 241.

Chapter II

Subdivisions.

HINDU CONVERTS.

BEGGARS.

Some, to force people to give them alms, go about dragging a chain or lashing their legs with a whip. Others are monkey and bear trainers and rope-dancers. They are quarrelsome and obstinate and of loose habits. They belong to the lawless *besharaa* order of Sunnis and are without homes, though some have wives and children. They beg sometimes alone and sometimes in bands of two or three. They are a well-managed body and are said not to be falling in numbers.

Mu'sa Suha'gs.

Mu'sa Suha'gs, followers of Músa with the married woman's dress, are to be found singly all over Gujarát. Their patron saint Músa, who lived at the close of the fifteenth century, according to one account dressed in woman's clothes as a symbol that he was devoted to God as a wife to her husband. He was a famous singer and saint whose prayer for rain saved the country from famine. According to another account, Músa was so pressed and worried by the crowd that to hide himself he used to go about dressed as a woman. Even through this disguise people found him out and at last he was so weary of life that one day stamping on the ground the earth opened and received him. In memory of their leader's disguise most of the beggars of this order, though they do not shave the beard, dress like married women in a red scarf *dupatta* a gown and trousers.[1] They also put on bracelets bell-anklets and other ornaments. They go singly blessing the people without music or other show. They are sober quiet and generally liked. They speak Hindustáni. They are Sunnis in religion, and never marry. Their head-quarters are at Ahmedábád, where, a short way out of the Dehli or north gate, is the saint Músa's tomb.[2] Being a small body they have little organisation. As the dress and the vow of celibacy are disliked, the Músa Suhágs gain few disciples, and as they have no children their numbers are falling.

Rafa'is.

Rafa'is that is Exalted, also called Faceslashers *Munhphodás* or *Munhchirás,* occur in considerable numbers over the whole of Gujarát. They are followers of Sayad Ahmad Kabír and speak Hindustáni. Except that they wear the *dhoti* waistcloth, they dress like ordinary low class Musalmáns. Holding in the right hand a twelve-inch iron spike called *gurz,* sharp-pointed and having near the top many small iron chains, the beggar rattles the chains, and if people are slow in giving him money strikes at his cheek or eye with the sharp iron point and seems to cause no wound. They beg in the name of

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[1] Some dress like men except that they wear the small nosering or *bulák,* which is worn hanging from a hole bored in the cartilage, and as no widow can wear the *bulák* its use shows that the Músa Suhág is the married wife of Allah.

[2] Near the saint's tomb is a large *champa* Michelia champaca tree. Its branches are covered with hundreds of glass bangles, some of great delicacy. These bangles circle the branches above the forks and in other places where it is hard to see how they could have been put. People who have made vows throw their bangles into the tree, and if the bangles stay, they think their prayer is granted. In the mosque enclosure are four tombs and there is a fifth outside of the wall. The story is that when the king saw the ground close over Músa he dug after him and the head of the saint came up somewhere else. This was done four times when the king said Let us offer flowers. Hearing this the head of the saint again appeared, this time outside of the wall, and saying he wished no offerings, finally disappeared.

Chapter II.
Subdivisions.
Hindu Converts.
Traders.

God, and are very persistent and troublesome. Though fond of intoxicating drugs, very few of them drink liquor. They are Sunnis in religion, and, though most are of the lawless *besharaa* order of beggars, some are law-observing and have wives and children. Their boys follow their fathers' calling and they marry their girls to beggars. They are poor.

Ra'su'lsha'his.

Rasu'lsha'his, followers of the Prophet, also called *Mastáns* or Madmen, are found in small numbers all over Gujarát. They have nothing special in their appearance, and speak Hindustáni. They object to clothes and wear only a shirt and waistcloth. They carry a large wooden club and beg for money to pay for drink. They are very dissipated and troublesome. They are Sunnis of the lawless *besharaa* order, without wives or settled homes. They are a very small body with a religious head but no organised community.

II.—Trading Communities.

Of traders there are five chief classes, Bohorás, Dúdwálás, Karálias, Khojás, and Memans.[1]

Bohora's.

Of these the trading **Bohora's,** originally all Shiáhs of the Mustaálian branch of the great Ismáili sect, are the richest and most prosperous class of Musalmáns in Gujarát. The origin of the name Bohora is doubtful. It is generally traced to the class of Hindu Bohorás who are still found in Márwád, Rajpútána, and the North-West Provinces.[2] But as there is no certain record of Hindu Bohorás in Gujarát,[3] it seems better to derive the word from the Gujaráti *vohorvu* to trade, the occupation followed by the first Hindu converts to Islám.[4] What makes the origin of the word more doubtful is that neither at present nor under the Musalmán rulers of Gujarát is its use limited to traders or to converts of the special Ismáili form of faith. Besides the traders there is a larger and not less prosperous class of village Bohorás, tillers of the soil and Sunnis by religion. The existence of these two distinct classes is an illustration of the fact that in Gujarát Shiáhism was spread by the persuasion of preachers and Sunniism by the power of rulers. The early Shiáh preachers (A.D. 1067), being treated

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[1] Certain historical and other parts of the Bohora account are taken from papers prepared by Mr. Mirza Abdul Husain of Rangoon.

[2] Malcolm's Central India, II. III ; Tod's Rájasthán, II. 491, Edition 1831 ; Elliot's Races, I. 44. The Mirát-i-Ahmedi (Pers. Text, II. 87) confirms the Hindu derivation of the name Bhora. It says many Brahman and Bania traders being called Bohorás retained the name after their conversion. Many Baniás and even Nágar Bráhmans to this day bear the surname Bohora.

[3] There is now (A.D. 1895) no trace of a Hindu Bohora caste in Gujarát, and the passage in the Kumárapálacharitra, 'There are plenty of Bohorás in Anahilaváḍa and Birgong' (Viramgám) (Tod's Western India, 149 - 157), was probably written about A.D. 1150 or some time after the spread of the Ismáili faith among the traders of north Gujarát.

[4] Other explanations are from Behrinah said to be a town in Yaman in lower Arabia, the birth-place of the great Bohora missionary Abdulláh ; from *behráh* the right or good way, because as the Shiáh Bohorás say, the way of their religion is right ; or from *bahuráh* many paths, because according to the Sunni Bohorás they were converted from many castes. Of the first there would seem to be no support ; the two last the people themselves would probably admit to be puns.

with much kindness by the Hindu kings of Anahilaváḍa, settled and made converts chiefly in the great trading centres, while to the Musalmán governors it was of more political value to bring over to their religion the sturdy and outlying villager than the weak and peace-loving trader. The use of the same name to classes so unlike as the city and village Bohorás, would seem to be due to the great division of the Gujarát population into armed *dhárála* and unarmed. To distinguish converts from the armed Rajpút and Koli castes the Musalmán governors coined such names as Molesalám, Malik, and Sipáhi. For converts of the trading class the word Bohora was in use, and this they extended to converts from all the unarmed castes, Bráhmans husbandmen and craftsmen.[1]

An account of the Sunni village or cultivating Bohorás is given below [pages 58-61]. Of trading Bohorás there are several subdivisions, one of them Sunnis and the rest Shiáhs. All can be traced to converts made in the eleventh century by Shiáh missionaries of the Ismáili sect. Though settled in many parts of the Bombay Presidency, and in Haidarábád in the Dakhan, in Berár, Málwa, Central India, and Rajputána, and, as traders found over almost the whole of India, the high priest and head-quarters of the sect are in Surat. Some of them claim to come from Egyptian-Arab and Yaman-Arab ancestors. Others acknowledge themselves to be entirely of Hindu blood, the descendants of converts to the teaching of Ismáilian missionaries. A certain special look and character support the statements of Musalmán historians that they are partly the descendants of refugees from Egypt and Arabia.[2]

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[1] Compare Rás Mála (New Edition, 264): 'The Rajpúts forcibly converted by Sultán Ahmed I. (about A.D. 1420) formed a separate caste called Molesaláms; the Vániás and the Bráhmans converted at the same time joined the sect of the Bohorás.' The ordinary Gujaráti use of the word Bohora very closely corresponds with Hindu converts from the unarmed classes. Thus several classes who have a special name from their craft or calling are spoken of as Bohorás, and in some cases, as in Ghánchi-Bohora, the word Bohora is added to the craft-name. So, too, the Dhándhári Momnás call themselves Bohorás, and the class of Konkan Musalmáns who take service with Europeans are known in Gujarát as Konkani Bohorás. On the strength of this general meaning of Bohora, Khán Bahádur Kázi Shaháb-ud-dín would derive the word Bohora from the Persian *bahír*, literally strings of camels, and more generally camp followers or miscellaneous classes, or from *bahráj*, a word meaning prudent or business-like. An objection, at least to the first of these, seems to be that the name Bohora was not given by the Musalmán governors, but dates from Shiáh conversions in the eleventh century. This is confirmed by the Mirat-i-Ahmedi Pers. Text, II. 87. Another explanation of the use of the word Bohora both to Shiáh traders and to Sunni villagers, is that at one time all were Shiáhs of the Dáúdi form of faith, and that the Sunni village Bohorás were converted to the orthodox faith by some of the early Gujarát kings. But there is very little to support this theory, and neither the Dáúdis nor the village Sunni Bohorás have any trace or tradition of such a double conversion. Elliot (Races of the North-West Provinces, I. 44) says: Bohorás are moneylenders who came to the North-West Provinces from Jaipúr, originally from Western India. Their class name is probably from *beohár* trade.

[2] Farishtah and the Mirát-i-Ahmedi on the authority of Major J. W. Watson, 14th January 1874, and of Mr. Munshi Lutfulláh Khán of Surat, 15th August 1874. One account gives as early a date as A.D. 870, and another the close of the eleventh century, when the Nazárián Ismáilis becoming supreme in Persia are supposed to have ousted their rivals the Mustaáli Ismáilis. In later times A.D. 1539 the date given for the arrival of the supreme head of the sect from Aden so nearly agrees with the capture of Aden by the Turks that it seems probable that the High priest was accompanied to India by a band of refugees.

Chapter II.
Subdivisions.
Hindu Converts.
Traders.
Bohorás.

According to the received account of their rise in Gujarát, in the course of the eleventh century about A.D. 1067 (H. 460)[1] Abdulláh, a missionary *dái*, sent from Haraz in Yaman by the high priest of the Mustaáli Ismáili sect, landed at Cambay. Abdulláh, who was a man of great learning, is said to have stayed some years at Cambay studying the people. Two stories are told of his first missionary success. According to one story he gained a cultivator's heart by filling his dry well with water. According to the other, by dashing to the ground an iron elephant hung in mid-air in one of the Cambay temples, he won over some of the priests. After this the missionary is said to have travelled towards Anahilaváḍa or Patán, at that time the capital of Gujarát. The story goes that the ruler of the city, Sidhráj Jaisingh (A.D. 1094-1143) anxious to see the stranger, sent a force of armed men to bring him to his capital. Finding the saint surrounded by a wall of fire the troops retired. Then the king himself came, and in obedience to the stranger's command the fire opened and let the king pass. Full of wonder, the king asked for one sign more that the new belief was better than the old. His wish was granted; one of his holiest idols declared that the Arab's was the true religion. Hearing these words the Hindus, king and subjects alike, struck with astonishment, embraced the new faith.[2] For two centuries and a half (A.D. 1130-1380), there was little in the history of Gujarát to check the progress

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[1] Khán Bahádur Kázi Shaháb-ud-dín and Briggs' Cities of Gujaráshtra Appendix IX. The Dáúdi prayer-book gives A.D. 1137 (H. 532) as the date of the first missionary's death. Conolly (Journal Asiatic Society, Bengal, VI.-2, 824) gives A.D. 1137 as the date of the conversion, and calls the missionary Muhammad not Abdulláh. Colebrook's Miscellaneous Essays, II. 228. The Mirat-i-Ahmedi (Persian Text, II. 87) agrees with Conolly in stating that the name of the first Bohora missionary was Mulla Muhammad Ali. He says the shrine of this Pír at Cambay, known as the shrine of the Pír-i-Rawán or the Ever-alive Saint, still yearly draws large crowds of Bohorás from all parts of Gujarát. When Mulla Muhammad Ali landed in Cambay the people of Gujarát were ignorant of Islám. A Hindu saint was the object of general faith. The Mulla considering open opposition to this saint dangerous and impossible joined the number of his disciples. His intelligence soon attracted the saint's notice. After mastering the language of the country, he studied the saint's holy books and so worked upon his mind as to convert him to his views. Many of the saint's chief followers adopted the new faith. At last news that his minister was a convert reached the Rája's ears. The Rája finding his minister at his prayers asked what he was doing. Searching for a snake, said the minister. A snake appeared in a corner and the Rája became a convert though he kept it secret till on his death-bed he ordered his body to be buried. With the establishment of Muhammadan power many Cambay Bohorás settled in the capital (Patán). When, in A.D. 1391, Muzaffar I. came from Dehli to Gujarát as governor he brought many priests of the Sunni sect who were active in turning the people to this branch of the faith. Most of the Patán Shiáh Bohorás were converted to the Sunni faith and their example was followed by their brethren in the other chief towns though the Bohorás of the country towns and the outlying parts remained Shiáhs. The Sunnis and the Shiáhs both being of the same origin intermarried till in A.D. 1535 Sayyad Jâfar Shirázi persuaded the Sunnis to keep apart from the Shiáhs.

[2] Though Sidhráj (A.D. 1094-1133) would seem to have died a Hindu, his fondness for religious discussions and his tolerance might, without giving up his own religion, have led him to patronise the Bohora missionary. Rás Mála, 172 and 344. Both of Sidhráj's successors, Kumárapála (A.D. 1143-1174) and Ajayápála (A.D. 1174-1177) and Sidhráj's great Jain teacher Hemácharya, at a time when there are no recorded Musalmán invasions, are said to have been converted to Islám. Tod's Western India, 184 and 191; Rás Mála, I. 344. If the Khoján history is correct the conversion of the Hindu king was about A.D. 1240 that is during the reign of Ajayápála's successor Bhima II. (A.D. 1179-1242). See Below page 38.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Bohoras.

of the Ismáili faith. But with the establishment of Muzaffar Sháh's power (A.D. 1390-1413) the spread of Sunni doctrines was encouraged, and the Bohora and other Shiáh sects repressed. Since then, probably with gradually lessening numbers, they have passed through several bitter persecutions, meeting with little favour or protection, till at the close of the eighteenth century they found shelter under British rule.[1] The chief event in the modern history of the Bohorás is the transfer in A.D. 1539 (H. 946) of the seat of the head priest of their faith from Yaman to Gujarát. Till then the Gujarát Ismáilis had been under the guidance of a high priest at Yaman, to whom pilgrimages were made, tithes paid, and disputes referred for settlement.[2]

Of schisms from the main body of Shiáh Bohorás there have been four, the JAÁFARI, the SULAIMÁNI, the ALIA, and the NÁGOSHI. Of the Jaáfari or Patani schism in A.D. 1494, the most important both from its size and from the fact that the seceders became Sunnis, a separate account is given below (page 34). The origin of the Sulaimáni sect was during the sixteenth century when a Surat Bohora, sent as a missionary to Arabia, succeeded in making a considerable body of converts. These, besides by the regular name of Ismáil, from the priest's title of Biázi the Fair, became known as Biázi Bohorás. For a time they would seem to have considered the Gujarát high priest their head. But about the close of the sixteenth century (A.D. 1588) Dáúd bin Ajabsháh the high priest of the Gujarát Bohorás died. Upon his death the Gujarát Bohorás chose as his successor one Dáúd bin Kutubsháh sending news of the appointment to Yaman. Meanwhile one of the Yaman priesthood, Sulaimán by name, on the strength of a letter said to be from the late high priest, was by the people of Yaman accepted as the successor. He came over to Gujarát, but finding his claim rejected by all but a very small body, retired to Arabia. Such of the Gujarát Bohorás as upheld his claims were called Sulaimánis. The next schism was in A.D. 1623 (H. 1034), when one Ali claimed the succession to the office of high priest and separated with a small band of followers. The last is said to have been as late as A.D. 1789 (H. 1206), when a Bohora seceded, and, starting some novel doctrines, founded the sect of Nágoshi or non-flesheating Bohorás.[3]

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[1] The chief Bohora persecutions are said to have been under Sultán Ahmed I. (A.D. 1411-1443) and Mahmúd II. (A.D. 1536-1554). Of their troubles in Sultán Ahmed's reign the story is told that the chief Mulla, because he kept the beginning of the month of Ramazán at a different time from the orthodox reckoning and denied that he did so, was killed by order of the king. Even under the more liberal of the Dehli emperors, the Gujarát Bohorás are by a friendly writer described as ever involved in the difficulties of concealment and suffering much persecution at the hands of the wicked murderers (Sunni Musalmáns) invested with public authority. Sayad Núrulláh quoted in Colebrook's Miscellaneous Essays, II. 229.

[2] According to the Bohora accounts there was at the time great want of zeal among the Yaman people and strong faith among the people of Gujarát. This tempted the high priest Yusuf-bin-Sulaimán to come and settle at Sidhpur. Khán Bahádur Kázi Shaháb-ud-dín. As already noticed the success of the Turks (A.D. 1537) in Aden and other coast towns had probably something to do with this movement. Journal Asiatic Society of Bengal, VI.-2, 842.

[3] See Below page 34.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Da'u'di Bohora's.

Da'u'dis,[1] the main body of Shiáh Bohorás are the richest, best organized, and most widely spread class of Gujarát Musalmáns. Besides chance traders, settlements are found within the province of Gujarát; in Kachh, at Bhuj and Mándvi; in Káthiáváḍa, at Bhávnagar, Limbdi, Rájkot, Sorath, and Wadhwán; and in Gujarát proper, at Ahmedábád, Ahmednagar, Bálásinor, Bhojva near Viramgám, Broach, Cambay, Dohad, Godhra, Gogha, Lunaváda, Navsári, Surat, and Vághra. In other parts of the Bombay Presidency they are found in Bassein, Belgaum, Bombay, Karáchi, Khándesh, Kolhápur, Málegaon, Násik, Panála, Poona, Sátára, and Thána. In other parts of India: in Central India, at Indor, Rámpur, Ratlám, Sironj, and Ujjain; in Rajputána, at Jaipur Jodhpur and Udepur; at Burhánpur in Berár; at Aurangábád Haidarábád and Jálna in the Nizám's dominions; in many places in Madras and Mysore; and at a few places in Bengal. Out of India, westwards in Aden, Basráh, Jaddah, Makka, Maskat, and Zanzibár; and eastwards in China, Mulmain, Rangoon, and Siam. The total strength of the Gujarát community is estimated at about 130,000.

Though active and well made, few Dáúdi Bohorás are muscular or even robust. Their features are regular and clear, the colour olive, the expression gentle and shrewd. They shave the head, wear long thin beards, and cut the hair on the upper lip close. Many of the women are said to be beautiful and fair-skinned with delicate features. Following the precept and to some extent the example of the Prophet, they are careful to keep their eyelids pencilled with collyrium, their teeth blackened with *missi* an astringent powder, and the palms of their hands and the soles of their feet reddened with henna. Their home tongue is Gujaráti marked by some peculiarities of dialect,[2] and the use of several Arab words well pronounced even by women who have not learned Arabic. Except a few, who, having performed a pilgrimage to Karbala or returned from a voyage to China or some foreign country have of late years adopted the Arab costume, a Dáúdi wears at home a silk or white cotton skullcap, a jacket of white cloth, a shirt falling below the knee, and trousers of white or striped cotton cloth loose above and tight near the ankle. Out of doors he wears a small white turban,[3] a waistcoat, a Hindu-shaped coat *angarkha*, trousers the same as those worn in the house, and long shoes called *ujjaini*. The Dáúdi woman wears a red dark-blue or yellow cotton or silk scarf *odna*; in north Gujarát a light tight-fitting silk bodice and in south Gujarát a silk jacket *dagli*, a silk petticoat, and shoes of wood in the north and of leather in the south.

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[1] The Dáúdis are also called Lotiás, a name ordinarily derived from *lota* a waterpot because their turban is shaped like a *lota*. Faria (A.D. 1664) speaks of the Musalmáns of Gujarát as Lauteas, partly strangers partly native converts. Ker's Voyages, VI. 229.

[2] The chief peculiarities are the irregular use of the dental and palatal *d* and *t* and of *kh* for *qu*.

[3] There are four forms of the Dáúdi turban. The Ujjain much like the Káyasth head-dress, the smallest and most neatly wound; the Ahmedábád worn by the high priest, somewhat more raised and looser; the Surat, higher and fuller; and the Káthiáváḍa conical in shape, with a strip of gold cloth arranged in the hollow of the cone. The boy's turban is of the same shape as the man's but of orange ochre or dark-brown, instead of white.

Their holiday dress is very rich, of embroidered silk and brocade. Out of doors, over the dress they wear a large dark-coloured silk veil-robe called *burka* passing over the head. This covers the face leaving small net openings in front of the eyes, and drapes in loose folds to the ground shrouding the whole figure. Both Hindu and Musalmán ornaments are worn.

Except that they are sparing in what they eat, taking care that nothing is wasted; that because of its cheapness many of them use beef; that with them fish, like other animals, must, to be lawful food, die under a Musalmán's knife; and that they are specially scrupulous to use no intoxicating drug or stimulant, in their food and way of eating Dáúdis do not differ from ordinary Musalmáns.

Dáúdi Bohorás are noted for their fondness for living in large and airy houses, and for their love of display in house ornaments and furniture.[1] The Gujaráti proverb says *Vohoránó mál rodamán jáē* The Bohorás' ruin is mortar.

Except the inhabitants of a few villages in Dholka in north Gujarát who are peasants, and some who have risen high in Government service, almost all Dáúdis live by trade. Some are merchants having large dealings with Arabia China Siam and Zanzibar; others are local traders in hardware silks hides and horns and live cattle; but most are town and village shopkeepers, selling hardware cloth stationery books groceries and spices, and a few in Ahmedábád Baroda and Surat are confectioners. The women do house work, sewing spinning and weaving cotton turbans and women's robes.

Surat Dáúdis are shrewder more pushing and fonder of show and good living but less contented and religious than those of north Gujarát. As a class, all are quiet clean tidy hardworking and sober. Especially in Surat they are prosperous, many of them rich and the bulk well-to-do; the poor are thrifty and free from debt, and the unfortunate are maintained from a common fund.

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[1] Sir John Malcolm (A.D. 1823) says (Central India, II. 3) 'The Bohorás have brought in European improvements in constructing their houses and furniture.' Forbes in the Rás Málá (I. 63) speaks of the houses of Sidhpur Bohorás as 'half European in form with balustered terraces and windows fenced with venetian screens.' In Rándir the Bohora houses are one of the chief objects of interest in the town. In Surat many of the best of the modern houses belong to Bohorás. The following gives some idea of a rich Surat Bohora's house. The house is raised on a plinth six or seven feet above the level of the road. It is three stories high, of brick faced with richly carved timber, and is built round a court about eighteen feet square. Passing through a dark and untidy entrance and up steep and narrow wooden stairs in the front part of the first floor is a sitting room about twelve feet square. The ceiling is closely hung with European metal lamps and glass chandeliers, and the windows have, inside of their regular frames, English-made plates of stained glass decorated with verses of the Kuraán. The floor is richly carpeted, cushions are set round the walls, and in the middle are tables covered with ornaments. Between the front and back rooms the walls of the passage are bright with groups of brass plates saucers and drinking vessels. On the second floor in the back part of the house, a large room, about thirty feet by sixteen, has the walls coloured, the floor richly carpeted, and along the wall rows of closely packed sofas and chairs. Above is a third public room full of furniture with a large German organ in the place of honour; and let into the walls niches and cabinets stocked with Chinese and Japanese cups, English vases, and Constantinople mugs of gilt-streaked glass. Along the walls, above the cabinets, are rows of China dishes.

Chapter II.
Subdivisions.
Hindu Converts.
Traders.
Da'u'di Bohora's.

Dáúdis are Shiáhs of the Mustaálian division of the great Ismáili sect.[1] They are attentive to their religious duties, many both men and women knowing the Kuraán. They are careful to say their prayers, to observe Muharram as a season of mourning, and to go on pilgrimage to Makkah and Karbala. They strictly abstain from music and dancing and from using or dealing in intoxicating drinks or drugs. Though fierce sectarians, keenly hating and hated by the regular Sunnis and other Musalmáns not of the Dáúdi sect, their reverence for Ali and for their high priest seems to be further removed from adoration than among the Khojáhs.[2] They would seem to accept the ordinary distinctions of right and wrong, punishing drunkenness, adultery, and other acts generally held disgraceful. Of the state after death they hold that after passing a time of freedom as bad spirits, unbelievers go to a place of torment. Believers, but apparently only believers of the Ismáili faith, after a term of training enter a state of perfection. Among the faithful each disembodied spirit passes the term of training in communion with the soul of some good man. The disembodied spirit can suggest good or evil to the man, and may learn from his good deeds to love the right; when the good man dies the spirits in communion with his soul are, if they have gained by their training, attached to some more perfect man, or, if they have lost their opportunities, they are sent back to learn; spirits raised to a higher degree of knowledge are placed in communion with the High Priest; and on his death are with him united to the Imáms, and when through the Imáms they have learnt what they still require to know, they are absorbed in perfection. Of late the Dáúdis have made few converts, and those chiefly servants and Hindu women taken in marriage. They would seem to share all the ordinary Indian beliefs in spirit-possession and exorcism and in charms and omens.

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[1] Of the position of the Dáúdi Bohorás among Muslim sectaries, Mr. Mirza Abdúl Husain of Bombay has prepared the following account. In A.D. 765, upon the death of Jaáfar Sádik, according to the Shiáhs the sixth Imám, a dispute arose whether Ismáil the son of Jaáfar's eldest son, or Músi Kázim, Jaáfar's second son should succeed. The majority who supported Músi form the orthodox community of Shiáhs, who from the number of their Imáms, the last of whom is still to come, are known as *Isna-ashari* or 'Twelvers'. The supporters of Músi's nephew started as a distinct body, and under the name of Ismáilis, especially in Egypt, rose to great power. They remained united till in A.D. 1094 on the death of Almustansir-billáh the succession was disputed. Of the late Khalifáh's two sons, Nazár the elder, at first named for the succession, was afterwards passed over in favour of his younger brother Almustaáli. A party of the Ismáilis, holding that an elder son could not thus be deprived of his right to succeed, declared for him, and were called Nazárians. The other party, called from the younger son Mustaálians, prevailed and established Mustaáli as successor to his father. The Nazárians are at this day represented in India by the Khojáhs and the Mustaálians by the Bohorás. Sir H. T. Colebrooke (Miscellaneous Essays, II. 226 and 227) and Mr. Conolly (Jour. As. Soc. Bengal, VI.-2, 847) hold that the Bohorás are true Shiáhs, not, as represented, Ismáilis. But the accuracy of the account given above is borne out by the half-Arabic half-Gujaráti prayer-book called *Sahífat-us-salát* in use among the Dáúdi Bohorás, where in the list of Imáms (Chap. VII. note 2) the name of Mustaáli and not of Nazár is entered, and by the fact that the co-religionists of the Dáúdis in Yaman are there called Ismáilis.

[2] In danger and difficulty the Dáúdis are said, though this is at least unusual, to call on the head Mulla for help, vowing him presents. Oriental Christian Spectator (1848) IX. 142. Former Mullás are prayed to, and their tombs kissed and reverenced, like those of the saints *pírs* of other Musalmáns.

Except for some peculiarities in their names[1]; that they attach special importance to circumcision; that the sacrifice or *akíkah* ceremony is held in the Mulla's house; that at marriage the bride and bridegroom when not of age are represented by sponsors or *wális*; that at death a prayer for pity on his soul and body is laid in the dead man's hands[2]; and that on certain occasions the High Priest feeds the whole community,[3] Dáúdi customs do not, so far as has been ascertained, differ from those of ordinary Musalmáns.

The completeness of their class arrangements, the envy of other Muhammadans, is the most marked feature of the Dáúdi Bohorás. Their leader, both in things religious and social, is the head Mulla of Surat.[4] The ruling Mulla names his successor, generally but it is said not always, from among the members of his own family. Short

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[1] Boys' names end in *ji* as Dáúdji and Ismáílji, or in Ali as Yúsuf Ali and Sharaf Ali. A few girls have Hindu names, but among the lower class Bohorás most are oddly changed Musalmán names, Khatu or Khatali for Khatíjah, Fatúdi for Fátimah, and Áshu or Áhli for Áyeshah.

[2] The words of this prayer are :

I seek shelter with the Great God and with his excellent nature against Satan, who has been overwhelmed with stones. O God, this slave of yours who has died and upon whom you have decreed death, is weak and poor and needs your mercy. Pardon his sins, be gracious to him, and raise his soul with the souls of the Prophets, and the truthful, the martyrs, and the holy, for to be with them is good. This is Thy bounty. O God have mercy on his body that stays in the earth, and show him thy kindness so that he may be freed from pain and that the place of his refuge may be good. By your favourite angels; by the serene angels; by your messengers the Prophets the best of the created; and by the Chosen Prophet the choice *Amín* Muhammad the best of those who have walked on earth and whom heaven has overshadowed; and by his successor Ali the son of Abi Tálib, the father of the noble Imáms and the bearer of heavy burdens from off the shoulders of your Prophet; and by our Lady Fátimah-i-zahra, and by the Imáms her offspring Hasan and Husain, descendants of your Prophet; and by Ali, son of Husain; and by Muhammad son of Ali; and Jaáfar son of Muhammad; and Ismáil son of Jaáfar; and Muhammad son of Ismáil; and Abdulláh-al-mastúr; and Ahmad-al-mastúr; and Husain-al-mastúr; and our Lord Mahdi; and our Lord Káim; and our Lord Mansúr; and our Lord Muizz; and our Lord Azíz; and our Lord Hákim; and our Lord Záhir; and our Lord Mustansir; and our Lord Mustaáli; and our Lord Ámir; and our Lord the Imám-al-Tayyib, Abúl Kásim Amír-al-mominin, and by their deputies and their representatives; and by the apostles; and by the Káim-i-Akhir-al-zamán (*a*) and his representatives; and by the religious Imáms of his time, may the blessings of God be upon them, and by the apostle *dái* (*b*) for the time being our Sayad and Lord (*c*)

; and our Sayad the deputy of his Lordship (*d*)

; and our Sayad the neighbour of his Lordship (*e*)

; and the ministers of law who are learned and just. God is the best representative and the best defender. There is no power nor virtue but in God.

a Title of the Mahdi the coming Imám.
b Title of the High Priest or Mulla Sáheb.
c This blank is for the name of the High Priest.
d Blank for the deputy's name.
e Blank for the neighbour's or assistant's name.

[3] Public feasts paid for out of the head Mulla's funds are given on the first ten days of *Muharram* and on the third day of *Ramazán*, also on the occasion of any marriage or death in the Mulla's family. When a high priest dies his successor feasts the people for three days, and again on the tenth and fortieth days, and at the end of a year.

[4] The seat of the chief Mulla would seem to have been several times moved before it was fixed at Surat in the latter part of the eighteenth century. The places where the head Mulla's seat has been established are: Sidhpur, Ahmedábád, Navánagar, Mándvi, Ujjain, and Burhánpur. Since their settlement in Surat the following high priests have ruled: Najm-ud-dín, A.D. 1785; Seif-ud-dín, A.D. 1797; Izz-ud-dín, A.D. 1817; Zein-ud-dín, A.D. 1821; Badr-ud-dín, A.D. 1837; Najm-ud-dín, A.D. 1842; Husain-ud-dín, A.D. 1882; Husám-ud-dín, A.D. 1893; and Burhán-ud-dín who succeeded to the *gádi* or throne one month after the death of Husám-ud-dín in A.D. 1893.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Da'u'di Bohora's.

of worship the head Mulla is treated with the greatest respect. He lives in much state[1] and entertains with the most profuse liberality. On both religious and civil questions his authority is final. Discipline is enforced in religious matters by fine, and in cases of adultery drunkenness and other offences by fine, flogging,[2] and excommunication. Every considerable settlement of Dáúdis has its Mulla or deputy of the head Mulla. He is their leader in religious matters, and when disputes arise he calls a meeting of the chief members and decides the point. From this decision an appeal lies to the head Mulla in Surat.[3]

Besides the head Mulla or *Dáí*, there are Mullás of four grades, Mázun or literally the permitted (to rule), Mukásir or the executor, Masháikh or the elder, and Mulla or the guardian. They do not depend for support on their people, but earn their livelihood as schoolmasters or by practising some craft. Any well-behaved youth with a good knowledge of Arabic may be admitted into the lowest grade of Mullás, and, as he shows himself worthy, is raised in rank next to the head Mulla. To train youths for the duties of Mulla a college was in A.D. 1809 founded in Surat, and is still (A.D. 1897), though on a greatly reduced scale, kept up at a yearly charge of about Rs. 10,000.[4] Besides the central college, every Dáúdi settlement has its school, where, under the charge of the Mulla and generally by a Sunni Musalmán teacher, boys and girls are taught to read the Kuraán. Besides on education, the head Mulla spends large sums in feeding and clothing strange and destitute Dáúdis, and in helping the poor among his people to meet the expenses of marriages and other costly ceremonies.[5] The funds to meet this outlay and to support the state of the head Mulla are raised from fines, from a special

[1] On ceremonial occasions the head Mulla sits on his throne and in token of his power has the flyflapper *chauri* held before him. As the Bohorás enter they make three prostrations *saláms*, close their hands, and stand before him. To such as are worthy he says Be seated, to others Stand. (Oriental Christian Spectator (1848), IX. 142.) Once a year, on the eighteenth *Rajjab*, every Dáúdi lays his palm within the head Mulla's hand and takes an oath to be faithful. The Mulla adds, " From the power of Muhammad, and from the feet of the Imáms Jama and Tarjab, and from the order of the Mulla see that you do not swerve. The face of him that forsakes will be blackened before God and he will go to hell." (Bámdád, VI. 27; 31 (1863).) On this day when he goes to the mosque the Dáúdis are said to kiss the Mulla's footsteps, and to apply the dust he treads to their heads and eyes. (Bámdád ditto.)

[2] Flogging is seldom practised. Khán Bahádur Kázi Shaháb-ud-dín.

[3] Next to Surat the chief settlement of Dáúdis is in Bombay, and the third is in Ahmedábád. Besides to Ahmedábád Mullás are, in Gujarát, appointed to Bálasinor, Baroda, Bhávnagar, Bhojwa near Viramgám, Broach, Bhima, Cambay, Dohad, Godhra, Gogha, Limbḍi, Lunáváḍa, Mándvi in Kachh, Morvi, Navánagar, Pálanpur, Páttan, Rájkot, Sidhpur, Visnagar, and Wadhwán; in other parts of the Bombay Presidency, to Belgaum, Junnar, the Konkan, and Poona. In other parts of India to Aurangábád, Burhánpur, Hyderábád, Mandesúr, and Ujjain; and beyond India in Arabia to Jaddah and Mokha, and in the Persian Gulf to Maskat and Basrah.

[4] At this school from 150 to 200 boys are clothed fed and taught Arabic, geometry, logic, and law. They come from all parts of India and even from Arabia. Most of them stay for about three years.

[5] For a sick or destitute Dáúdi, the Mulla provides food and clothing, and if need be lodging. Poor Dáúdis are daily supplied with cooked food by the Mulla, and sometimes with clothing and money. In return they are made to work. Oriental Christ. Spec. IX. 142.

Chapter II. Subdivisions. HINDU CONVERTS. *TRADERS.*

subscription of a fifth part of their income called *khums*,[1] and from the regular Musa'mán alms *zakát*. Though they seem little inclined to teach their children English or to take to other than their hereditary calling of trade, the Dáúdis for shrewdness and enterprise hold their own with any class of traders in western India, and of late years the growing use of iron has been a source of special gain to them.

Sulaima'ni Bohoras.

Sulaima'ni Bohora's, since their rise at the close of the sixteenth century (A.D. 1591), have made little progress in Gujarát. In A.D. 1848 there are said to have been fifty families in Surat, 250 families in Broach, and more in Haidarábád. At present (A.D. 1896) there are said to be one or two resident families in Surat, two or three in Broach, and as many in Cambay.[2] The seat of the head Mulla has always been in Yaman. In A.D. 1872 Hasan bin Ismáil, the ruling head, was captured by the Turkish government, and some of his territory taken from him. The present head, Ahmad bin Ismáil, lives in Najrán in the Hejáz in Arabia. In look, belief, and customs the Sulaimánis do not differ much from the Dáúdi Bohorás, with whom they associate but do not intermarry. During the last thirty years the Sulaimáni Bohorás have made many changes and improvements. The late Mr. Tayyibji, who though he had settled in Bombay belonged to Gujarát, was the first Sulaimáni to give his sons a liberal education in English. Sulaimánis are now barristers engineers and doctors and one is a Judge of the Bombay High Court. The Sulaimánís have almost given up the Gujarát Bohora dress and turban. Their home language is both Gujaráti and Hindustáni and they have begun to intermarry with regular Musalmáns.

Alia Bohora's.

Ali, who in A.D. 1624 founded the sect of **Alia Bohora's,** was the son of Ibráhím, one of the sons of Shaikh A'dam, the head Mulla. The father passing over his sons, named one Shaikh Tayyib as his successor, and in spite of the efforts of his sons, who joined in support of Ali's claims, only a very small number refused to accept Shaikh Tayyib as their head. Like the Sulaimánis, the Aliás do not intermarry with the Dáúdis, and do not differ from them in appearance or customs.

Na'goshi Bohora's.

Na'goshis, Nonfleshites, are, according to the account generally given by the Dáúdis, a very recent schism, not earlier than A.D. 1789. The founder is said either to have been excommunicated or to have withdrawn from the Alia sect, because he held certain peculiar doctrines, the most prominent among which was that to eat animal food was sin. From this his followers were called *Nágoshi* non-flesheating Bohorás. These Nágoshi Bohorás would seem to have nothing to do with the Ali-iláhiya sect mentioned by Farishtah, who believed in

[1] This fifth or *khums* is the same as the Khálífáhs used to get (see Elliot's History, I. 474). Besides a fifth of their incomes, the head Mulla is said to have a right to the fifth of all property including sons, but not, it is said, daughters. The fifth child if a boy, is either redeemed with money or made the Mulla's servant. A householder is also said at all family events from a birth to a death, to pay the Mulla 8 to 12 annas. The property of a man without heirs goes to the Mulla.

[2] Khán Báhádur Kázi Shaháb-ud-dín.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Jaa'fari Bohora's.

metemphsychosis, and that Ali was an incarnation of God.[1] At present (A.D. 1897) the strength of the sect in Gujarát is said to have fallen to four householders, all settled in Baroda. They intermarry with Alia but not with Dáúdi Bohorás.

Jaa'fari Bohora's are descendants of the Dáúdi Bohorás who went over to the orthodox faith on the advent of Muzaffar I. as governor of Gujarát in A.D. 1391. The Dáúdi Bohorás and the Bohorás who were then converted to the orthodox faith kept up their marriage relations until their connection was severed by Sayad Jaáfar Shírázi about A.D. 1535.[2] From their head-quarters they are known as Patánis; from their convertor as Jaáfaris; and because they are Sunnis, as *Badi Jamát* the large body, and *Chár Yári* or believers in the Prophet's four companions *as-hábs*.

As told by the Dáúdi Bohorás, the story of the Patáni Bohorás' conversion to the orthodox faith is that a certain Jaáfar had, as was then the custom, gone from Gujarát to Yaman to study for the priesthood. On his return about A.D. 1494, Jaáfar, without taking the necessary license, began to practise as a priest. For this he was excommunicated, and in revenge, becoming a Sunni, drew from the Shiáh community a large body of followers. The true story is that they are called Jaáfaris from Sayad Ahmad Jaáfar Shírázi, one of the ornaments of Mahmúd Begada's reign. The proof of this is that they still consider him their *pír*, and still have his descendants as their spiritual guides.[3] Patáni Bohorás are found in considerable numbers in all the towns and chief villages of Gujarát. In appearance they differ somewhat from the Dáúdis, resembling Memans and other Sunni Musalmáns. They speak Hindustáni in towns and Gujaráti in villages. In dress a Patáni Bohora differs from an ordinary Musalmán only by his round narrow-rimmed brown or black turban.[4] Except that their trousers are a little looser and that out-of-doors some of them wear the veil-cloak or *burka*, their women dress like the Muslim women of Surat. Their occupation is trade, and some of those who trade with Arabia follow many Arab customs. Some are merchants but most keep hardware and glass shops, and some are pedlars, and, in Ahmedábád and Patan, silk weavers. Besides house-work their women weave silk. Except that they are stingier and more given to tobacco and opium, they are much like the Dáúdis. As a class their condition is good, some being rich and only a few in debt. They are Sunnis in faith, and are religious, most of them even the women knowing the Kuraán and saying their prayers. They have no special religious head: but many follow spiritual guides. A

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[1] Colebrooke's Essays, II. 226. [2] Mirát-i-Ahmedi Persian Text, II. 87.

[3] So great a reverence is paid to this Sayad Ahmed Jaáfar that Hindus in Ahmedábád will not take their dead by the street that passes through his tomb, for they say that the body would never afterwards burn. This Sayad Ahmed, says the Mirát-i-Ahmedi (II. 40 - 41), was the son of a Sayad Jaáfar who came from Sindh and settled his son Sayad Ahmed in Ahmedábád and returned to Sindh. Sayad Ahmed is said to have had the power of working miracles. In a prayer of two genuflections (*rakáats*) he used to repeat half the Kuraán. He performed the pilgrimage to Makkah on foot.

[4] Young men wear a red turban.

considerable number of them are known as *kabriás* from being devoted to the tomb of Pír Muhammad Sháh at Ahmedábád. Among them boys have such ordinary names as Umar, Usmán, and Ali preceded by Mián or followed by Bhái; girls' names are like those borne by Dáúdi women. Except the Surat Sunni Bohorás who intermarry with all classes, Jaáfaris marry only among themselves and celebrate their marriages without any processions. Each settlement has its headman and forms a fairly organized body, the rich members meeting at intervals and subscribing to help the poor. On the whole their prospects are good. Some of them enter Government service and they teach their children Gujaráti and Urdu and some of them English.

Chapter II. Subdivisions. Hindu Converts. *Traders.* Jaafari Bohora's.

Da'u'dis. See Bohorás.

Da u'dis.

Du'dwa'la's,[1] Milkmen, also called Gádits or cartmen, and from their former castes Sábaliás and Gaulis, are found in all parts of the province, especially in Ahmedábád and Baroda. They are said to be converted Hindus chiefly of the Sábalia and Gauli castes. The class contains no subdivisions. The men are tall fair well made and with good features, and wear th ehair moderatel ylong and a scanty beard. The women are handsome, often with gray eyes and rather curly hair. They speak Gujaráti. Except that they wear a three-cornered Marátha-like turban and in some cases a waistcloth, the men dress like Musalmáns with shirt and trousers. The women wear the Hindu dress. They sell milk and hire out carts. The women milk and look after the cows and buffaloes. They are quiet sober hardworking thrifty and tidy, but have a bad name for mixing their milk with water. They are Sunnis in name, but are not a religious class, only a few knowing the Kuraán or being careful to say their prayers. As among Hindus, the women join in the marriage procession, singing Gujaráti songs, and at deaths wailing and beating the breast. Like Pársis they add *ji* to their names as Ismáilji. They marry only among themselves and form a separate community with a headman. They teach their children Gujaráti and some of them English. Though on the whole fairly off, none have risen to any high position.

Du'dwa'la's.

Ga'dits. See Dúdwálás.

Ga'dits.

Gaulis. See Dúdwálás.

Gaulis.

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[1] The Mirat-i-Ahmedi (Persian Text, II. 47) calls the Dúdwálás and Pinjárás or cotton-cleaners by the general title of Mansúris. The writer says both classes were followers of Sayad Muhammad Jaunpuri otherwise styled Rájo Shahíd, a Mahdavi preacher who was killed at Ahmedábád during the viceroyalty of Aurangzib (A.D. 1644 - 1646). These sectarians were called Mansúris from being the spiritual followers of Abúl Mughís Husain Ibn al Mansúr al Halláj that is Mansúr the cotton-cleaner who lived in the reign of the eighteenth Abbási Al Muktadir (A.D. 908 - 932). Mansúr was crucified on a charge of being a Súfi and a free-thinker in A.D. 922. The following verses of Mansúr are held in high respect by Muslim mystics:

> Allah has thrown man in the deep sea pinioned and has said to him
> Beware beware lest thou wettest thyself.

Another couplet he is said to have repeated on the cross:

> I would not have been had I known how I came to be.
> And I would not have not been had I known how not to be.

Quoted in Ibn al Khalli-kán's Wafiát ul Aayán.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Karalia's.

Kara'lia's, Potters, 68, are found in Ahmedábád city. They are descendants of Hindus of the Kumbhár or potter caste, and are of middle stature and fair. The men shave the head and wear the beard. The women are fair handsome and strong. They speak Gujaráti. The men dress like poor Musalmáns, and the women like Hindus, except that they wear silver bracelets of Musalmán pattern. They sell but do not make pots. The men work as labourers messengers and house servants, the women mind the shop. The men are quiet honest and thrifty, but lazy and fond of opium. They are well-to-do, some of them very prosperous. They are Sunnis in name, paying little attention to religion; only a few of them knowing the Kuraán or caring to say their prayers. They marry among themselves and with the Kathiárás or woodcutters. With the Kathiárás they form one body *jamaát,* and have a headman to settle disputes. They have a class-lodge *vádi* in Ahmedábád, where during the mango season they hold feasts, enforcing attendance by fine. They have begun to send their children to Government schools, and, on the whole, are well-to-do.

Khojahs.

Khoja'hs,[1] Honourable Converts,[2] are scattered all over Gujarát in Kachh, Káthiáváda, in the Portuguese territories of Diu and Daman, Ahmedábád, Baroda, and Surat. Beyond Gujarát Khojáhs are to be found within the Presidency in Sindh, Thána, Khándesh, and Bombay, beyond the Presidency in Calcutta, the Panjáb, Kashmír, Kábul, Dárdistán, Nagar Hunza,[3] and in the Persian Gulf, in Behrein, Bandar-Abbás, Mína, Linga, and Kism. In Turkish Arabia Khojáhs occur in Karbala and Sháh Najaf, and, in Arabia proper, in Maskat, Aden, and Sheher Mukalla. There is a flourishing colony of Khojáhs in Zanzibár. Khojáhs are of seven divisions[4]: First Khedwáya-Momna Khojáhs; Second Gujar-Gupti Khojáhs; Third Multáni Khojáhs; Fourth Atlai-Khurásáni Khojáhs; Fifth Mochi-Momna Khojáhs; Sixth Soni-Lohár Khojáhs; Seventh Kábuli and Badakhsháni Khojáhs.

As noticed under Bohorás (page 30) the Khojáhs are Ismáilias of the Nazárian subdivision who, separated in A.D. 1094 from the Mustaálian Ismáilians on a question regarding the succession to

[1] The Turkish word Khojáh seems to be a title. In Persian pronounced *khájah* (written *khwájah*) it means bard teacher and merchant, also like *maula* both serf and master. Burton's Sindh, 412.

[2] The Great Khojáh Case of 1866 pages 10-12.

[3] Biddulph in his Tribes of the Hindu Kush (page 118) says: The influence of the Iskardo princes introduced Shiáhism while the tenets of the Mauláis have made their way from the Oxus valley across the passes of the Hindu Kush. Except the population of Nagar and two-thirds of the people of Baltistán the rest belong to the Núr Baksh sect. The Mír of Hunza and the whole population of that place are Mauláis. By the Núr Baksh sect Khojáhs are meant. Farishtah (Persian Text, II. 645-46) calls the Kashmíri Khojáhs the followers of Núr Baksh. By the word Mauléi from *maula* lord and master a title of Ali, are meant the followers of Ali. His Highness Agha Khán had and still has (A.D. 1897) great influence over the outlying tribes of the Upper Indus valley. His followers are called Mauláis. A portion of the offerings made to Agha Khán's deputies, who are called Pírs and are much respected, is turned into cash and sent yearly to His Highness Agha Khán in Bombay. Biddulph's Tribes of the Hindu Kush, 119.

[4] The Khojáh Vartánt (page 255) by Mr. Sachedina Nánjiani Assistant Revenue Commissioner of Kachh.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khojáhs.

the throne of the Fátimite Khiláphat in Egypt which was founded in A.D. 910 (H. 299) by Obeidullah (A.D. 872-934) a missionary (Dáî) of Abdullah Maimún. The cause of Nazár, the elder son of Al-Mustansirbillah (A.D. 1036-1095), one of the claimants to the Egyptian succession, was espoused and energetically promoted, especially in Persia where it subsequently rose to be supreme, by Hasan Sabáh an Ismáilian missionary who was born at Rai, about fifteen miles south of Teherán now in ruins, in the beginning of the eleventh century. Hasan founded the order of the Fidawis or Fidáis or devotees known in Europe probably from their leader's name as the Assassins.[1] Hasan concentrated his power at Alamút or the Falcon's Nest, an impregnable hill fort on the borders of the Persian district of Dailem, about 200 miles north of Kazwín, which, with a small section of the surrounding country, he had acquired in the latter part of the eleventh century partly by stratagem partly by purchase from the commandant of the Saljuki emperor Malakshâh (A.D. 1072-1092). After gaining Alamút, Hasan resolved to cease acting as *dáî* or missionary and political emissary of the Fátimites, and, though he did not yet arrogate to himself the title of *Unrevealed Imám*, he made himself known by the convenient style of *Shaikh-ul-Jabal* Lord, or, according to the crusaders, Old Man of the Mountain, a title which two of his immediate successors continued to use. Before his death at an advanced age in A.D. 1124, Hasan had the satisfaction of leaving his order flourishing and bidding fair to undermine by his Fidawis' poignard,[2] as well as by the levelling force of his doctrines, the neighbouring monarchies of Islám. His successors becoming the terror of kings and the authors of revolutions, ruled from the confines of Khurásán to the mountains of Syria and from the Caspian Sea to the Mediterranean.[3] Hasan (A.D. 1163, H. 559), the son of Muhammad the son of Buzurg-Umeid, the fourth ruler on the pontifical throne of Alamút, threw aside the mystery with which the son of Sabáh had deemed it politic to surround his doctrines. He declared himself the Unrevealed Imám and preached that no action of a believer in him could be a sin.[4] He is called the "Ruler of the world who loosened the bonds of the Law." No Khoján mentions his name without the words *A'la Zikri-his-Salám* Peace be to his name.[5]

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[1] On the other hand Sir Joseph Arnould observes: It is likely enough that the etymology insisted upon by Silvestre de Sacy should be correct and the origin be the word by which the Ismáilias of Alámut and Massiat were designated in the eastern languages. This name is *Hash-shi-shín*, a word derived from the use of Hashísh *bhang* or hemp-water with which Hasan and his successors subdued the souls while they inflamed the energies of the Fidawis whom they employed as their . . . . instruments. (The Great Khoján Case of A.D. 1866.) Against this derivation it is to be noted that not one of the Arab or Persian historians of the time designates the Ismáilias by the title of Hash-shi-shíns. All call them Mulahidáh or heretics. (Elliot, II. 353-337; Farishtah Persian Text, II. 645-646.)

[2] The primary meaning of فدوي *fidwi* from the Arabic فَدَآء he sacrificed, is scapegoat. The Ismáilia Fidawis were the volunteers of the order courting death for its glory. Sir Joseph Arnould styles them the self-offering or devoted. The Great Khoján Case of 1866 page 9.

[3] Von Hammer's Assassins by Lee, 77-88, 91-92.

[4] Lee's Translation of Von Hammer's Assassins, 109.

[5] Mír Khond on the authority of Yúsuf Sháh Kátib (or the Scribe) relates that over

It is through this Hasan that His Highness Ágha Khán traces his descent from Ali.[1] The Indian Khojáhs further believe that Hasan was the first of their Imáms to send a missionary to India. The name of this missionary was Núr Satágur.[2] In his fourth expedition to Multán (A.D. 1005) Mahmúd of Ghazni (A.D. 1001-1030) is said to have expelled the Karmatians from Multán.[3] In A.D. 1175 Muhammad Ghori (A.D. 1152-1206) again delivered Multán from Karmatian rule.[4] In the beginning of the reign of Sultánah Razíah (A.D. 1237-1240) Min-háj-us-Siráj the author of the Tabakát-i-Násiri[5] speaks as an eye-witness of the *Muláhidah* heretics of Hindustán being seduced by a person with some pretensions to learning called "Núr the Turk" (probably Núr Satágur the missionary of Hasan Zikri-his-salám), "flocking to him in large numbers from all parts of Hindustán such as Sindh, Gujarát, the environs of Dehli, and the banks of the Ganges and Jamna." Minháj-us-Siráj goes on to say that when Núr preached the rabble gathered around him. He used to call the learned Sunnis *Násibís* or enemies of Ali and usurpers of his patrimony and their followers *Marjís* or hopefuls. On Friday the 6th of Rajab H. 634 (March 1237) his followers to the number of a thousand men inflamed by his fulminations against the orthodox, and armed with swords shields arrows and other weapons attacked the Jámá Mosque of Dehli and slew many of the congregation assembled there till they were routed with great loss by the officers of the empress Razíah. According to the Khojáh accounts Núruddín, or as they call him Núr-Satágur, came from Deilam to Patán in Gujarát, when that country was governed by a Hindu prince apparently the Solaṅki Bhíma II. (A.D. 1179-1242). He made a number of converts by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. He is said to have returned to Persia shortly after converting the Hindu ruler of Patán secretly to his faith.[6] On his second visit to Gujarát he married the daughter of Rája Súrchand, chief or governor of Navsári near Surat. His success as a proselytizer and his wealth exciting the envy of his followers he was killed by Chách one of his two leading disciples while he was absorbed in *samádhi* or contemplation. The name Núr-Satágur Teacher of pure light which he took in addition to his own name Núr-ud-dín or Núrsháh and the practice of the Hindu abstraction or *samádhi* show the process by which the first Ismáilia preachers succeeded in converting Hindus.[7] The Ismáili preachers gained their chief success among the Afghán tribe of Lohánas. According to the tribe legends preserved by the Khojáhs the

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the door of the library of Ala-mút, Hasan had caused the following couplet to be engraved:

Bar-dásht-tauqui-shar-a-ba-táid i-I'zadi
Makhdúm-i-rúzgár-áala-Zikrihis-salám.

With the help of God he hath undone the collar of the Law,
The ruler of the world He of blessed memory.

VON HAMMER'S ASSASSINS—*Wood*, 108-109.

[1] The Great Khojáh Case of 1866 page 9 paragraph 1.
[2] The Khojáh Vratant, 155. [3] Elliot, II. 441-443. [4] Elliot, II. 289.
[5] Elliot, II. 335-336.
[6] The Khojáh hymn called *Ramat* in the Khojáh Vratant, 155. Cf. page 26 note 2.
[7] Another Ismáilia missionary Sadr-ud-dín adopted the Hindu names of Sah-deva, and Harchand. Apart from its popularity with Hindus the adoption of a Hindu name

Chapter II. Subdivisions. Hindu Converts. *Traders.* Khojáhs.

Lohánas are descended from Lava, a son of Ráma, who founded the tribe of the Ráthors to which the Lohánas belong. According to another story of which there seem to be several versions Rája Jaichand of Kanauj took to wife an Afghán woman who was made captive after the defeat of Shaháb-ud-dín Ghori (A.D. 1178) and who in revenge caused Jaichand's death. Jaichand's son to quiet his father's angry spirit was advised to feed many Brahma-Kshatris. The Kshatris refused and fled to Lahuragadh. The title Khwájah meaning Lord which they received on their conversion to Islám from their *Pír* Sadr-ud-dín seems a translation of the title Thakkar or Thákur by which Lohánas are addressed. In support of this it is to be noticed that in Hálár or north-east Káthiáváḍa Khojáhs are still addressed by the Lohána title of Thakkar and wear their waistcloths in Lohána fashion. Further the language of the Khojáhs and of some of their Sindhi religious hymns contains a liberal mixture of Panjábi words which are also present in the language of the Káthiáváḍa Lohánás.

A later element of strength in the Khoján community is of Kashmir origin. Farishtah[1] mentions the *Cháks*, originally a race of sun-worshippers, who called themselves *Baushanias* The People of Light. During the reign of Fateh-sháh of Kashmir (A.D. 1458-59, H. 864) these Cháks were converted to the Ismailia faith by a missionary from Irák. This was Shams-ud-dín, the second Ismailia missionary to India who according to the Khojáh hymns was able to work miracles.[2] Shams-ud-dín settled at Úch in Baháwalpur about eighty miles south of Multán where his shrine still exists.[3] The followers of Shams-ud-dín number about 75,000 in the Panjáb and Kashmir. Many of his Bhoi (porter) Sonár (goldsmith) and Kasára (coppersmith) converts, though still believing in him, have gone back to Hinduism, and many who never ceased to be Hindus continue to believe in him. According to the Khojáh accounts Shams-ud-dín is the disciple of Núr-Satágur whom Shams served under the name of Chote. Farishtah gives A.D. 1496 as the date of Shams Chote's arrival in Kashmir.[4]

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was in agreement with the Súfi (*tasawwuf*) rule as laid down by Saádi (A.D. 1258):

Saádiya gar wasl kháhi Sulh kun ba khás o ám ;
Bá Musalmán, Allah Allah ; bá Hunúdá'n Rám Rám.

Saádi, if thou wishest union
Live at peace with low and high ;
With the Muslim call on Allah,
With the Hindu Rám Rám cry.

[1] Persian Text, II. 647.

[2] Farishtah notices that he met with elders of the Núr Baksh order in Badakhshán. He found they differed in no way from the orthodox either in appearance or in ostensibly following the rules of the *Sunnah* or tradition. He says a son of Núr Baksh showed him Núr Baksh's book, in which he found much to admire. Farishtah Pers. Text, II. 643.

[3] One of the most famous of Shams Chote's miracles was the calling to life of the dead son of a powerful noble of Úch. The Pír said : In the name of Allah thou that art dead arise ! The corpse did not stir. Then Shams-ud-dín said : In the name of Shams thou that art dead arise ! and the boy drew up and stretched out his hands and feet, yawned, sneezed, and was one of the living. Farishtah (Pers. Text, II. 643) seems to think that much of the success of Shams-ud-dín in converting the Chák sun-worshippers was due to the happy accident that the missionary's name was "Sun of the Faith" *Shams-ud-dín.*

[4] Major Biddulph's Tribes of the Hindu Kush, 124.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khojáhs.

Sixty years earlier (about A.D. 1430) Sadr-ud-dín known as the third *Pír* was appointed head of the Khojáhs of Kashmir Sindh and the Panjáb and was the first *pír* to found a *khánah* or Khojáh religious lodge. He conceived the idea of taking all the Khojáhs of India to visit the Unrevealed Imám in Persia. The huge army of pilgrims travelled till they reached Gujarát in the Panjáb. At Gujarát to test the faith of his headmen the *Pír* betook himself to the house of a prostitute seemingly forgetful of the sacred errand on which he had persuaded his followers to start. Two of the headmen lost faith in Sadr-ud-dín. But Trikam the Sindh Mukhi, though vilely repulsed, satisfied the demands of the prostitute and took his *Pír* with him to the camp of the pilgrims. At the next encampment the faith of the followers was still more rudely tested. The Sindh headman alone passed the ordeal unscathed. In the end the *Pír* went alone to Alamút. He saw the Imám incarnate, returned to Úch, died, and was buried at a village called Jetpúr near Úch.

As about A.D. 1200 Núr-Satágur had converted Gujarát, so one of his successors Rámdé originally a Tuwar Rajpút, sowed the seed of the Ismáilia faith in Kachh and Káthiáváḍa. About A.D. 1430, from the Ismáilia lodge (*khánah*) he had established at Kotda in Sindh, Pír Sadr-ud-dín started the first tythe-gathering wallet (*jholi*) on its rounds from the Himálayas to the Vindhya range. It was Pír Sadr-ud-dín who to impart everlasting vigour to the tree of the Ismáilia faith engrafted into it the name of Ali, and also the name of Agha Islám Sháh, an ancestor of His Highness the Agha Khán, as Ali's incarnation, together with the nine Avatárs of his Vishnu-worshipping followers. Up to Pír Sadr-ud-dín's time Adam and the Prophet of Islám were unknown in the Hindu Pantheon. Adam is now introduced as Vishnu and the Prophet of Islám as Mahesh. Again as Islám Sháh was the incarnation of Ali so Núr-Satágur was the incarnation of the Prophet and Sadr-ud-dín was the incarnation of Brahma. The last of the Imáms, the coming Mahdi, was explained to be the Niklanki or stainless Avatár, whose appearance was looked for by the Saktipanthis as the millenium.

After Sadr-ud-dín came Kabír-ud-dín who was succeeded by Imám-ud-dín known in Gujarát as Imámsháh. Imámsháh was not well received by the Sindh Khojáhs and had to withdraw to Persia, where, after visiting the Imám at Kekht, he returned to India in A.D. 1452. Disgusted with his Sindh followers he turned his footsteps towards Gujarát and was favourably received by Mahmúd Begada (A.D. 1459-1511). Imám-ud-dín founded a new sect in Gujarát with opinions differing in some minor points from the doctrines of the Ismáilia faith. The Khojáhs possess to this day a hymn composed by Imámsháh called the *Janázah* or Bier in which he describes his journey to the heavens through the power of the Imám, and his meeting with Pralhádha, Harishchandra, Yudhisthira, Sadr-ud-dín, and others. Imámsháh died in A.D. 1512. His disciples who belong to the class of Momnás are to be found in Ahmedábád, Kheda, Cambay, Baroda, Bhávnagar, Surat, Khándesh, and Kachh. Owing to the deviation of his teaching from the doctrines laid down by the older Khojáh *Pírs*,

Chapter II. Subdivisions. Hindu Converts. *Traders.* Khojáhs.

and owing to his denouncing the Khojáh practice of levying *dassondh* or tythes, Imámsháh was excommunicated by Abdas-salám the son of Islámsháh, the unrevealed Khojáh Imám of the time. In Gujarát after the death of Pír Imám-ud-dín (A.D. 1512) active proselytizing ceased. About A.D. 1594 Kapúra Lohána and some other Khojáhs carried the tythe wallet of the Indian Ismáilias to Kekht in Persia the residence of Agha Abd-us-Salám the unrevealed Imám. To supply the want of a missionary Agha Abd-us-Salám wrote in Persian for the guidance of his Indian followers a book called the *Pandyád-i-Jawán-mardi* that is the Maxims of Fortitude. This book transliterated and translated into Sindhi and Gujaráti forms part of the scriptures of the Khojáhs and is regarded with a veneration which gives the book the twenty-sixth place in the list of the Khojáh *Pírs* or saints. The mystic strain in their faith the Khojáhs trace to certain allegorical traditions of the Prophet and Ali.[1]

About the middle of the sixteenth century the backsliding of the Panjáb Khojáhs to Sunniism showed the need of a vice-pontiff in India. The Imám summoned one Dáúd or Dádu, a descendant of a powerful family of Sindh Khojáhs, and invested him with the mantle of a Pír. The day of Dádu's investiture is still celebrated by the Khojáhs as the Sháh's Íd. About A.D. 1549 (Samvat 1606) Pír Dádu, owing to the hostility of the Sumras, left Sindh and settled in Jámnagar. Here they were honourably received by the Jám and at his request forty more families of Khojáhs were invited. A plot of land near the town was assigned to them and round it they raised a wall one of whose gates is still known as Dádu's Gate. After converting some Káthiáváḍa Lohánas Dádu went to Bhuj the capital of Kachh in the reign of Ráo Bhármal I. (A.D. 1585-1631). Here a rain-compelling miracle procured the Pír many converts. Pír Dádu died in A.D. 1594 and was succeeded by his son Sádik after whom the title of Pírship became extinct, the deputy of the Imám being henceforth styled *Vakíl*. Owing to family dissensions Sádik's grandson moved from Bhuj to Hálár in Káthiáváḍa. In A.D. 1844 the Khojáh Imám Agha Sháh Hasan Ali discontinuing the appointment of local Khojáhs as his *Vakíls* sent out his nephew to Kachh as his deputy. A year later (A.D. 1845) Agha Sháh Hasan Ali better known as His Highness the Agha-Khán, himself came to India and was the first Ismáilia unrevealed Imám to settle in this country. He was eighteenth in descent from Ruknuddín Khur Sháh during whose tenure of the Ismáilia pontificate, in A.D. 1255, Haláku Khán the Tartar massacred the Ismáilia population of Persia, and dismantled their forts.

[1] Ali being asked how he came to know Allah, replied: I came to know my Maker from the weakness of my own purpose. In justification of their belief in incarnations the Khojáhs put forward the argument about Godhead in Man furnished by a tradition which they attribute to the Prophet: I am the '*Mim*'-less Muhammad. This is *Ahad* the One and Unique Allah. (That is, without its three *ms* or *mims* Muhammad becomes *Ahad*.) A scoffer asked Ali: What is Alláh? The Prince of the Faithful replied: Hast thou been at sea in a sinking ship? Though the winds sang thy dirge and the waves threatened to engulf thee, like the veritable black valley of Jehanna, even then did no small benign voice whisper to thee 'Thou shalt be saved!' That voice, oh thou of little belief, was Alláh! The Khojáhs are fond of the Prophet's saying: Think not on the being, think on the bounty of God. Khojáh Vratánt, 1-10.

Chapter II. Subdivisions.
HINDU CONVERTS.
TRADERS.
Khojáhs.
Appearance.

In a large crowd of Musalmáns the Khoját can be recognized by his full arched head, his massive square forehead, his heavy, sometimes bushy, but generally broadly pencilled and arched eyebrows and long full lashes fringing large keen brown or black eyes, his large roundish and sometimes forwardbent ears, his heavy moustaches falling over his small full lips without regard to the order and practice (*sunnah*) of the Prophet, his thick beard either shaved or cropped close to the skin covering a full chin and oval cheeks. Ages of business habit have given his face a good-tempered but keenly intelligent shrewdly confident and sometimes among the lower orders a hard and sinister expression. Among Khojáh women large dark sometimes flashing eyes often adorn a face which is pleasing and perfect in its oval outline. The other features though finer and more delicate are as clearly marked as those of the men. The complexion of the men varies from a yellowish or ruddyish fair to a rich olive or leonine brown, that of the women from a delicate fair to the greenish hue so highly prized and so often sung by the Persian and Urdu poet as the *sabzah* or green hue. The men are generally of medium height and well built with a tendency to stoutness, the women are below the medium height and rather slightly though symmetrically formed. The men shave their head or wear short close-cut hair in European style. The women wear their long black hair parted in the middle and drawn back hanging in a long plait. Khojáh women are fond of reddening their palms and soles with henna. They also apply lampblack or collyrium to the edges of their eyelids, but unlike other Musalmán women they are not partial to the *missi* or black dentrifice.[1]

Dress.

Fifty years ago (A.D. 1840) the dress of the Khojáh men was the *pahág* or loosely wound white turban, the *angarkha* (literally body-coverer) or *chola* made of white cotton stuff fastened in front high over the chest by a pair of cotton ties or *bands* and falling to the ankles. The coat had sleeves of an extravagant length which were shortened by being creased up as far as the elbows. The coat of poorer men was the *bandi* or jacket cut like a *chola*, but reaching only as far as the waist. The lower extremities were covered by the *suththan* or *chena* a pair of trousers of thick white cotton cloth loose above and tightened at the ankles by a pair of loops and buttons. Those wearing the *bandi* had to wear over it fastened at the navel by a single knot a waistcloth *potio*, while the wearer of the longer coat used to carry his waistcloth over his arm or shoulder. The shoes worn both by the rich and poor were pointed and of red or black leather. The in-door dress of the early Khojáh was a simple *potio* or waistcloth worn

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[1] The origin of the use of *missi* (from *mis*, Arabic copper, because copper filings form one of its chief components) is the Arab admiration of the rich red of the inner lips called in Arabic *luma*. So in the Thousand and One Nights (Alf Leilah-wa Leilah), Arabic Text, Night 335 (Cairo Edition):

As sumru fi laun il lumá
Wal bizo fi laun il bahak.

Pleasing as the deep scarlet in the deep red of the inner lip,
Hateful as the whiteness in the whiteness of lip leprosy.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khoja'hs.
Dress.

in the present Hindu style, with the rest of the body bare. The dress of the Khoját women of fifty years ago was a striped silk or cotton bodice, fastened tightly behind in the middle of the back, a striped black green or red heavy petticoat with numerous folds reaching to the ankles and a scarf of green black or other sober cotton with borders and stripes called *pachedi* or *potara*. The dress of the modern rich Khojáh indoors is a skullcap of some sober hue of flowered or plain velvet or satin, a flannel or cashmere waistcoat in the cold weather or a cotton or silk waistcoat in the warm weather, the collar of the waistcoat being cut in the style of a English shirt, and below it a long fine white cotton shirt. Under the shirt a rich Khojáh wears a white cotton flannel or cashmere trousers either wholly in English style or cut in English style but fastened by a trousers string. Some Khojáhs wear white silk trousers but these are fast disappearing. On his feet the Khojáh wears white cotton or wool or silk stockings with a pair of velvet or leather slippers. Out of doors the rich Khojáh puts on a goldbordered arched turban which he calls a Mughlái *phenta* or Mughal scarf-turban, its shape being borrowed from the headdress of the Mughals. The peculiarity of the Khojáh turban is that it is smaller and lays bare a greater portion of the back of the head than the Meman or Kokani turban of the same shape. Another material used by Khojáhs for their turbans is the Calcutta needlework called *kashídah*. Old men or men with less taste for show wear silk embroidered turbans as also do the middle classes. The poor go out in their skullcaps. The rich and middle class Khojáh when going out of doors puts over his jacket or waistcoat a longer coat, a compromise between the English coat and Indian, having the length of the *angarkha* with the cut the buttons and the sleeves of a English coat. Some Khojáhs wear the *sháyáh sadriyah* or Arab short coat open at the breast with a large row of silk buttons on one side and of loops on the other side. He changes his slippers for English boots, or, if he belongs to the middle classes, for country-made boots or shoes of English style. But for his arched gold or silk embroidered turban, the outdoor dress of the Khojáh is so similar to that of the modern Pársi that it would be difficult to distinguish a Khojáh from a Pársi. Except that it is made of cheaper materials, the dress of a middle class Khojáh does not differ from that of his rich fellow-tribesman. As has been observed the indoor dress of a middle class or rich Khojáh is the outdoor dress of the poor Khojáh. It is also made of poorer materials.

The wardrobe of Khojáh women is costly being made mostly of light coloured silks with silk or gold embroidery. A great part of a Khojáh married woman's wardrobe is a gift to her from her parents at the time of her marriage and if carefully kept the enduring materials of which it is composed last ten to twenty years. The indoor dress of a rich Khojáh woman consists of a plain or embroidered scarf *pachedi*, a goldbordered or plain silk or brocade *káncheri* or bodice tightly laced at the back, a loose gown-like silk shirt or *perahan* reaching to the knees, and a pair of loose silk trousers *izárs*. Out of doors she puts on a waistcoat (without sleeves or a polka

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khojáhs.

with sleeves) a pair of stockings and slippers or English shoes. The dress of the children is like that of their parents except that until she reaches mature age, the Khojáh girl like the Pársi girl wears an embroidered skullcap. The dress of middle class and poor Khojáh women though of less costly materials is the same as that of the rich women.[1]

Some Kachh Káthiáváḍa and north Gujarát Khojáh men wear earrings in the lobes of the ears and jewelled studs in the ear cartilage. The practice is every day becoming less common. The other ornaments worn by Khojáh men are rings and watch chains. The ornaments worn by the women though differing in name and slightly in some cases in appearance are the same as those worn by Sunni women.

Character.

The Khojáh enjoys a good business reputation. A Pársi would rather trust a Khojáh than a Meman. A keen jealous spirit of competition is the chief trait in the Khojáh character. The Khojáh is a good hater *Vedmen Khojo, Dukhmen sojo*: For hate a Khojáh, for pain a boil. The Khojáh expresses his contempt for an upstart rival by the term *Tre pēṇjyo* A three-twenty-fiver that is a man who fancies himself wealthy because he owns three times twenty-five rupees. Though called *Tundás* that is beliefless epicures the Khojáhs have a great regard for their religion the tenets of which they observe faithfully.[2] They are neat, clean, sober, thrifty, ambitious, and in trade enterprising and cool and resourceful. They are great travellers by land and sea visiting and settling in distant countries for purposes of trade. They have business connections with the Panjáb, Sindh, Calcutta, Ceylon, Burma, Singápur, China, and Japan; with ports of the Persian Gulf Arabia and East Africa, and with England America and Australia. Khojáh boys go as apprentices in foreign Khojáh firms on salaries of Rs. 200 to Rs. 2000 a year with board and lodging.

Calling.

On their first settlement in the towns of Gujarát the Khojáhs were parched-grainsellers, fuel-sellers, old-embroiderymen (*zaripuránás*), and bricklayers. They now enjoy assured and powerful positions in the ivory, horn, cotton, hide, mother-of-pearl, grain, spice, fishmaw, shark-fin, cotton, seed, furniture, opium, and silk trades. They have also gained high places in the learned professions as doctors engineers and lawyers. A Khojáh has lately (A.D. 1897) been elected a member of the Viceroy's Legislative Council.

Customs.

Khojáhs have many observances and customs differing from those of regular Musalmáns. The *chhatti* or sixth day ceremony after birth differs from that performed by regular Gujarát Musalmáns. Near the bed of the mother is placed a *bájot* or wooden stool on which after the child and mother have been bathed and dressed, on the evening of the sixth day are placed a reedpen an inkstand a blank

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[1] The chief difference is that none but the rich wear either the *lákit* that is locket round the neck, a fashion adopted by Khojáh women from Pársi women, or the Lodi Laskar, a gold or silver knob set in a capacious hole in the lobe of the ear, which the rich and middle class are gradually giving up.

[2] Mr. Háshambhái Núr Muhammad of Bombay.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khoja'hs.
Customs.

book a knife and a garland of flowers. The pen ink and paper are intended for the Goddess of Fortune who is believed to write the destiny of the newborn child. A *chaumukh* four-sided butter-fed dough-lamp is also placed on the stool and lighted and close to the lamp is set a box of Chinese crackers. As each of the female relatives of the family comes in she strews a little rice near the stool, lays on the ground her present of gold or silver wristlets and anklets for the child and bending over the mother and her newborn babe takes their *baláyeṅ* or ills upon herself by passing her hands over them and crackling her finger-joints against her temples. The little one is then laid on the ground on the strewn rice and the mother rises and worships the child by bowing towards it and to the *chaumukh* or four-faced lamp on the stool. Crackers are then let off and the child is laid in its mother's lap.

Marriage.

The Khojáh marriage keeps a relic of the marriage by purchase which they believe once obtained among them. Three or four days before the marriage the father or male guardian of the marrying pair meet one evening at the Jamá-ât Khanáh or assembly lodge with their friends and relatives and the Mukhi or other Jamá-ât officer. The officer registers the names of the bride and bridegroom in a register kept under the order of His Highness the Aghá Khán. The father of the bridegroom gives Rs. 5¼ to the father of the bride. The sum is received by the girl's father and handed to the Jamá-ât officer as the marriage contribution to the funds. The bridegroom's friends place before the Jamá-ât officer a copper or brass tray containing from five to ten *sers* of sugar. The Jamá-ât officer, after repeating the hallowed names of the Five or *Panj-tan* that is Muhammad, Ali, Fátimah, Hasan, and Husein declares : I do hereby begin the wedding of Mehr Ali, son of Karam Ali, with Ra'biâh, the fourth daughter of Padamsi Púnja, to wed as did wed Fa'timah, the brightfaced lady daughter of our Lord and Prophet Muhammad (on whom be peace !) with the lord and the leader, the receiver of the testament of the Chosen and Pure, the lord Ali, the son of Abú Tálib. The sugar tray is then placed before the bride's father who in token of ratifying the compact tastes a pinch of the sugar which is then distributed among those present. This is the verbal compact.

On the morning of the next day the written agreement is prepared. A thick parchment-like sheet of blank paper is taken together with trays full of dried fruit and sugar to the bride's house by the bridegroom's father and his friends accompanied by the Jamá-ât officers. The Jamá-ât scribe begins the writing with the names of the five holy persons and the names of the four archangels in the four corners. Then are entered the names of the contracting parties with those of their fathers and grandfathers, the amount of the marriage portion, the names of the chief Jamá-ât officers of the day, and the dates on which the chief marriage ceremonies are to be performed. Saffron water is sprinkled over the sheet of paper, which, together with the sugar and dried fruit, is laid before the bridegroom's father. The bridegroom's father lays the sheet on the ground and on it places an iron nail and four betelnuts and throws some rice over it. Then folding it he wraps it and the betelnuts in an unused silk or cotton handkerchief and takes it away. Except that in Bombay the *Nikáh* ceremony is performed

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khoja'hs.
Customs.
Death.

by His Highness the Aghá Khân himself and outside Bombay by his officers the ceremonies that follow possess no noteworthy peculiarity.

A remarkable feature at a Khojáh's death is the *samarchhántá* or Holy Drop. The Jamá-ât officer or the Mukhi asks the dying Khojáh if he wishes the sacred drop *samarchhántá*. If the dying person agrees he or she bequeaths Rs. 5 to Rs. 500 or any larger amount to the Khojáh Jamá-ât. A Sindhi-knowing Khojáh is then called in to read the Book of the Ten Incarnations *Das-Avatár*. A Jamá-ât officer dilutes a cake of Karbalá clay in water, and, to save the departing soul from the temptation of the Archfiend who is believed to be present offering a cup of false nectar, moistens the lips and sprinkles the rest of the water on the face the neck and the chest of the dying Khojáh. The touch of the Holy Drop is believed to relieve the death agony as completely as among the Sunnis does the recital at a death-bed of the chapter of the Kuraán known as the Súrah-i-Yá-sín. If the dead is old and grayhaired the hair after death is dyed with henna. A garland of cakes of Karbalá clay is tied round the neck of the corpse. If the body is to be buried locally two small circular patches of silk cloth cut from the covering of Husain's tomb, called *chashmahs* or spectacles, are laid over the eyes. If the body is to be buried in the sacred soil of Karbalá the viscera are removed before the body is bathed, the hollow is filled with camphor and the incision carefully sewn.[1] After it is bathed and shrouded, the body is laid in a bier and taken to a mosque and the prayers for the dead are repeated over it. It is then placed in an air-tight tin-lined coffin which is afterwards enveloped in tarred canvas. As long as the coffin lies at a mosque awaiting shipment the services of a Shiáh Mulláh are engaged at Rs. 5 to Rs. 50 to keep on reading the Kuraán over the body. The coffins of dead Khojáhs are carried by the Persian Steam Navigation Company's steamers and transhipped at the mouth of the Euphrates into smaller river-steamers and by them are landed at Baghdád ten or twelve days after leaving Bombay. At Baghdád professional coffin-carriers take charge of them and carry the coffins by mule or camel to Karbalá. The steamer freights vary from Rs. 200 to Rs. 400: the Baghdád camelmen charge no less than Rs. 20 to Rs. 40 for each coffin; and the final interment charges at Karbalá are heavy ranging from Rs. 100 for the deposit of the coffin in the vaults (Sardáb) below Husain's shrine to Rs. 2000 to Rs. 5000 for a grave on the Karbalá side.

Religion.

The religion of the Khojáhs is Shiáh Ismáîliáism. To the simple Sunni *Kalimah* or profession of faith "There is no God but Alláh and Muhammad is His Prophet" the Shiáh adds "and Ali the

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[1] This is doubtful. Some say the Shiáh in common with orthodox sections believe that it is sacrilege amounting to a mutilation of the defunct to even handle the body roughly after death. They say that the viscera are not removed, but that a stout cotton ribbon about two inches in breadth is wound tightly and closely round the body of the corpse beginning from the toes and ending at the throat. After the body is deposited in the coffin the remaining space in the coffin is filled with finely pounded henna powder. The powdered henna absorbs all the moisture which the body exudes and prevents smell.

companion of Muhammad is the Vicar of God." The elevation of Ali to an almost equal place with the Prophet is the distinctive tenet of the Shiáhs.[1] The whole religious life of the Shiáh is steeped in a current of thoughts beliefs traditions and observances having their source in Ali, the Lady Fátimah, and their two sons Hasan and Husain, four venerated names which with that of the apostle of God compose the Pentad or *Panj-tan* of the holy family of Islám. To revere Ali as the Vicar, still more as the incarnation of Alláh, to go on pilgrimage to Sháh Najaf the supposed place of Ali's martyrdom 120 miles south-west of Baghdád, and at Karbálá to bow the forehead on moulds of Karbálá clay and to drink the holy clay dissolved in water are practices as meritorious in the eyes of the Shiáh as they are forbidden in the estimation of the Sunni. The Sunni prays with folded arms five times, the Shiáh with his arms straight by his side three times a day. The Shiáh venerates Ali and Fátimah and execrates the memory of the first three Khalífahs. The Sunni reverences the first three Khalifáhs equally with Ali and the Lady Fátimah. The Shiáh laws of marriage divorce and inheritance, though drawn from the same source, are completely opposed to the Sunni laws. The Khojáhs, like the Memans, follow the Hindu law of inheritance.[2]

The Sunni considers it his duty, if he can afford it, to make a pilgrimage to Makkah and Madínah. With the Shiáh it is an act of merit if he has visited the shrines of Ali and Husain.[3]

The Ismâîlia Shiáhs are divided into two classes, the *Isna-asharis* or Twelvers who believe in the twelve Imáms, the descendants of Ali. To this branch of the Shiáh faith belong the regular classes of the Persian and Indian Shiáhs. The other branch is that of the Seveners or *Sábiíns* who are called Ismáîlians because they reckon seven Imáms and make Ismáil, the son of Muhammad, the son of Jaâfar Sádik, the last of the revealed Imáms. The difference between the Twelvers and the Seveners starts from the seventh Imám. The power of the Seveners originated with the dynasty of the Fátimis in Egypt (A.D. 910 - 1171) founded by Obeidullah (A.D. 910) who through

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[1] Etymologically Shiáh means separatist which is probably the correct derivation. The term was originally applied to those pure-blooded members of Ali's family who fell early victims to the hostility of the Sunni Umayáyd Khalifáhs of Damascus (A.D. 661 - 745). Sir Joseph Arnould in the Great Khoján Case of 1866.

[2] During the absence of His Highness the Ághá in Calcutta in A.D. 1846-47 and 1848 litigation was carried on and concluded which again divided the Khojáhs of Bombay into two hostile parties. It was the well-known case as to the rights of female inheritance among the Khojáhs, called Sarjun Mir-Ali's case, in which Sir Erskine Perry in A.D. 1847 pronounced a learned judgment, founded on the evidence of caste-usage and custom, against the rights of Khojáh females to inherit according to the rules of Muhammadan law. The Great Khojáh Case of 1866.

[3] Sir Joseph Arnould, on whose judgment in the great Khojáh case of A.D. 1866 much of the above contrast is based, thus sums the differences: In a word, agreeing in reverencing Muhammad as the Prophet and the Kuraán as the word of Alláh, the Sunnis and Shiáhs agree in little else except in hating each other with the bitterest hatred. (The Great Khojáh Case.) The Shiáh calls the Sunni a *Násibi* and a *Khariji*, a usurper and an outgoer. The Sunni retorts by calling the Shiáh a *Ráfizi* or rejecter. Sir Richard Burton (Alf Lailah wa Lailah, IV. 44 note 1) says: The Shiáhs have no ground to feel offended at the word Ráfizi being applied to them as the name was taken from their own saying *Inna rafadhna hum* Verily we have rejected or renounced them, that is the first three Khalífáhs.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khojáhs.
Religion.

Muhammad Habíb, the son of Jaâfar Musaddik, who claimed descent from Ismáil, the seventh and according to the Ismâîlias the last of the revealed Imáms. Muhammad, the son of Ismáil and his son Jaâfar Musaddik and his son Muhammad Habíb are called by the Ismâîliás their *Máktúm* or Concealed Imáms in contradistinction to Obeidullah the asserter of the rights of the family of Ismáil to the Khiláphat, a Revealed Imám. On the establishment of the Fátimite dynasty in Africa (A.D. 910) the Ismáilia doctrines were first publicly taught at Mahdia, a city founded by Obeidulláh afterwards surnamed Al Mahdi, and after the conquest of Egypt, by the fourth Fátimite Al Muîzz (A.D. 953-975) at Cairo. Towards the close of the eleventh century (A.D. 1072-1092) the power of the Ismáiliás was established at Alamút in Persia by Hasan Sabáh. The doctrines of the Ismâîliás of Persia remained without change till the year A.D. 1163 when the fourth successor of Hasan Sabáh, Âlá-zikri-his-salám, abrogated the rule of secrecy and promulgated his doctrines and transferred the Imámate from the Fátimite to himself.[1] From Âlázikri-his-salám the Khojáhs derive the succession and descent of their present Imám Ágha Sultán Muhammad Sháh. In order to present the Ismâîlia faith in inviting form to the Shakti-worshipping Lohánas the first Ismâîlia missionaries made some modification in its doctrines. The Mahdi or unrevealed Imám of Alamút was preached to the Shaktipanthis as their looked-for tenth incarnation the Niklanki or Stainless Avatár. The five Pándavas were the first five famous Ismâîlia pontiffs. The first Ismâîlia missionary Núr Satgúr (A.D. 1163) was the incarnation of Brahma that appeared on earth next after Buddha. Among the Mátápanthis each of the four Yugás or epochs has its preacher or *bhakta*. To the first epoch is assigned as *bhakta* Pralhádha, to the second Harischandra, and to the third Yudishthira. Instead of the fourth Balíbhadra, Pír Sadr-ud-dín the third Khojáh missionary added his own name. The four sacrifices[2] of the four *jugas* were confirmed as were also confirmed the *Ghat Páth-Mantra* or prayer and ritual of the Shaktipanthis. Instead of Shaktipanth Sadr-ud-dín adopted the name of *Satpanth* or True Doctrine for his new faith. The Khojáhs repeat the hymns of Sadr-ud-dín with great devotion and never name him but with extreme reverence. The forms of Khojáh prayer and ritual are laid down in the Book of Pandyádi Jawán Mardi by Ágha Abdus Salám Sháh one of the Khojáh Imáms. The book is translated into old Hindu Sindhi. Before the time of Pír Dádu (about A.D. 1550) the form of worship prescribed to the Khojáhs was daily attendance at the *khánah* or prayer-lodge and the repetition on a rosary of 99 or 101 beads the names *Pir-Sháh* or *Sháh Pír*.[3] Pír Dádu ordered his followers to pray three times a day like the Shiáhs repeating the above words in their prayer and also repeating the names of all the Imáms down to the present Imám. The Khojáh prays sitting mentally addressing his prayers to the Imám for the time. He also makes prostrations at stated intervals. The newmoon, Muharram,

[1] Von Hanmer's Assassins, 20-109.

[2] The Balídhans, the first Yuga sacrifice being the elephant, the second the horse, the third the cow, the fourth the goat. Khoján Vartant, 195.

[3] *Sháh*, literally King, allegorically means *God* and *Pír* the Prophet. Khojáh Vratánt, 239-40.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Khojáhs.
Religion.

and Ramazán prayers are repeated in the Jamá-ât Khánah with the Pír as Leader. While the prayer reciters are assembling a man stands at the chief entrance to the Jamá-ât Khánah. He demands the Khojáh shibboleth or watchword of every person seeking admission. The newcomer says: *Hai Zindah* Oh thou living one, and the Janitor answers *Káyámpáya* I have found him alive and true.[1] The Khojáh's three daily prayers are: Morning prayer *Subo-ji nimáz* between 4 and 5 A.M.; evening prayer *Maghrib* or *Sámanji nimáz* at dusk; and night prayer *Isáji nimáz* between 8 and 9 P.M. generally at home. Next to prayer the most important act of devotion is the counting of the names of the *pírs* on a rosary of 101 beads made of Karbálá clay. Third in importance is the Khojáh sacrament the *Ghat páth* or Heart-prayer. Except on holidays Saturdays and Mondays, when in Bombay the Imám presides, the sacrament is held after the morning prayers at the chief Jamá-ât Khánah by the Jamá-ât officers. Karbálá clay is dissolved in a large bowl of water, and as each of the congregation rises to leave the lodge he goes to the person presiding lays before him from 2 annas to 2 rupees and kisses his hand. He receives a small cup of the sacramental water which he drinks and retires.

Taxes.

Besides the *Dassondh* or tithe and the *Petondh*, a smaller contribution, the Khojáh has to pay his Imám about sixteen minor contributions varying from ¼-5 annas to Rs. 1000.[2] These he pays as the *zakát* or purification ordered by the Kuráan. Besides these when pressed for money the Imám sends round the *jholi* or wallet demanding an extraordinary levy of the tenth or fifth part of the whole of a Khojáh's possessions. This is called the *Bakkas* a corruption of *bakhshish* or voluntary gift. Though it once caused the defection of a large number from the community the Khojáhs have more than once cheerfully paid the Bakkas. The date of its last payment was A.D. 1839-40.[3] The *Dassondh* is levied on each newmoon day of every month, each Khojáh dropping into a cloth bag kept in the Jamá-ât Khánah for the purpose as much as he is inclined to pay generally the tenth part of his monthly earnings. The *Kánga* is the contribution due for the initiation of a Khojáh child. It is paid by the parents at any time after the child has reached the age of four to twelve. This is the Khojáh substitute for the *Bismillah* ceremony of the Regular Musalmáns.

Holidays.

Besides the *Ramazán* and the *Bakr Íds*, two holidays which they

[1] It is said that Pír Kabír-ud-dín, the fourth Ismáilia missionary (A.D. 1448) in one of his visits to the Imám at Deilam, was addressed by the Imám as *Hai zindah!* Oh living one. In reply the Pír said *Káyámpáya* I have found him alive (meaning himself). These words repeated in a Khojáh's devotions possess a merit equal to the gift of a horse in charity. Khojáh Vratánt, 212.

[2] The Khojáh Vartánt at page 244 gives the names of some of the chief dues as: 1 *Sarshár*, 2 *Lekho*, 3 *Chokho*, 4 *Chopdo*, 5 *Samar-chhánto*, 6 *Marnu-parnú*, 7 *Chándránú-piránú*, 8 *Bhuki-bhuki*, 9 *Darya Bakas*, 10 *Chhatti-múndú*, 11 *Gulfúl*, 12 *Phoda-phodi*, 13 *Matta-salamati*, 14 *Mohur*, 15 *Sadamaji*, 16 *Kango*. The *Dassondh* and *Petondh* though large dues are not regularly paid. Many Khojáhs do not pay them at all. Mr. Háshimbhái Núr Muhammad.

[3] Sir Joseph Arnould's Judgment in the Great Khojáh Case of 1866 page 11.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Memans.

enjoy jointly with other Musalmáns, the Khojáhs observe nine other yearly holidays.[1]

Memans, properly Muâmins or Believers, include five divisions of Kachhis from Sindh and Kachh, Háláris from Hálár in north-east Káthiáváda, Dhokas belonging to Dholka in Ahmedábád, Dhoráji Bhávnagris from Bhávnagar in south-east Káthiáváda, and Verávádas from Verával in south Káthiáváda. Their descent from converts of two distinct Hindu-Sindh and Kachh castes, the trading Lohánas and the market gardening Káchhiás of Káthiáváda, is perpetuated by the two main divisions of Kachhis and Háláis, from the latter of which the Dhokas Bhávnagris and Verávádas are offshoots.

History.

Maulána Abdul Kádir Muhi-yud-dín Gíláni the Saint of Saints died at Baghdád in A.D. 1165 (H. 561). On his death-bed he ordered one of his sons Táj-ud-dín to settle in India and display to its people the light of Islám.[2] In A.D. 1421 (H. 838) Sayad Eúsuf-ud-dín Kádiri, fifth in descent from Táj-ud-dín, was in a miraculous dream ordered to set sail for Sindh and guide its people into the right way of Islám. When Sayad Eúsuf-ud-dín reached Sindh, its capital was Nagar-Thatha and its ruler was a chief of the Samma dynasty (A.D. 1351-1521) with the title of Markab Khán[3] (probably Jám Rái Dán [A.D. 1454]) who received Sayad Eúsuf-ud-dín with honour and entertained him as his guest. At this time Mánekji, the head of the eighty-four *nukhs* or divisions of the Lohána community[4] was in favour at the court of

[1] The details are:

Katl Assassination of the *Imám Ali* ...	21st Ramazán.
Lailat-ul-Kadr Night of pre-ordainment of Destinies ...	23rd ditto.
I'd-i-Ghadir ...	18th Zir Hajjah.
Ashurah ...	9th and 10th Muharram.
Chihillum ...	21st of Safar.
Katl-i (Assassination of) Imám Hasan ...	29th ditto.
I'd-i-Maulad Husein's Birthday ...	17th of the 1st Rabi.
The *Nauruz* or Vernal Equinox kept according to the Pársi calculation ...	21st March.
Birthday of His Highness Agha Khán ...	Fálgun Sud 6th, 25th Mar.

[2] From an Urdu treatise named Nuzhat-ul-Akhbár by Sayad Amír-ud-dín Nuzhat written under the patronage of the Meman spiritual guide Pír Buzurg Ali of Mundra in Kachh in A.D. 1873 (H. 1290). This account, though unreliable as to dates, is said to be derived from three respectable sources: First the pedigree of the holy Sayad Buzurg Ali. Second, sanads or patents of the headship of the community conferred on Manekji the first Lohána convert to Islám in the possession of Seth Sáhebna of Bhuj, Mánekji's descendant in Bombay. Third, sanads or patents in the possession of Joshi Bhojáji, a descendant of Joshi Hansráj, son of Ramáni, the caste priest of the Lohánas at the time of their conversion.

[3] Farishtah (Persian Text, II. 615-620) in his notice of the Sammas of Sindh does not mention any individual of the name of Markab Khán as having ruled over Sindh. The Táríkh-i-Maâsumi, A.D. 1600 (Elliot, I. 231) mentions a *fakír* who was a man of judgment and was considered a saint at Thatha, as in the habit of visiting the Samma ruler Jám Rái Dán (A.D. 1454) and as much respected and favoured by that monarch. The nearness of this date (A.D. 1421) given to Sayad Eúsuf-ud-dín with the date (A.D. 1454) of Jám Rái Dán favours the supposition that by Markab Khán the author of the treatise meant Jám Rái Dán himself.

[4] According to the Memans the name Lohána is from Lohánpur in Multán. This derivation is probably correct. The Khojáhs (Above page 39) say Lohána is from Lahuragadh, probably Láhore, but the Khojáhs are sadly confused. According to Amír-ud-dín (page 13) in A.D. 1400 the Lohánas were known in Sindh as Motas. The names of sixty of

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Memans.
History.

Markab Khán. Markab Khán became a follower of the Sayad and Mánekji with two of his three sons and 700 Lohána families followed their ruler's example. Of the two sons of Mánekji who became converts Ravji was called Ahmed and Ravji's sons Sundarji and Hansráj were named A'dam and Táj Muhammad. On their conversion the saint changed the name of the community from Mota and Lohána to *Mudmin* or Believers, and, investing A'dam with a dress of honour, appointed him hereditary head of the new community with his seat at Wára near Thatha. The Hindu relatives of the converted Lohánas called on their spiritual guides to pray to Darya Pír the Indus spirit to remove the saint.[1] The Indus spirit heard their prayer. The saint refused a grant of land and after receiving his followers' assurance that they would continue to support his descendants as their religious heads Eúsuf-ud-dín retired by sea to Irák. Before leaving he blessed his people, a blessing to which the Memans trace their fruitfulness and their success in trade. Pír Buzurg Ali Kádiri of Mundra in south Kachh who died nearly two years ago (A.D. 1896) was eighteenth in descent from Sayad Eúsuf-ud-dín. The present (A.D. 1898) Pír is his son Sayad Jaafar Sháh who lives partly in Bombay and partly in Mundra. According to this account at the invitation of the Jadeja Ráo Khengár (A.D. 1548-1584), under Kannawa a descendant of A'dam Seth, the Memans moved from Thatha to Bhúj; and, under the favour of Ráo Khengár who honoured Kannawa with the title of Seth, founded the Meman ward of that city. At an uncertain date the Lohána or Kachhi Memans passed from Kachh south through Káthiáváda to Gujarát. They are said to have been strong and wealthy in Surat during the period of its prosperity (A.D. 1580-1680). As Surat sank the Kachhi Memans moved to Bombay, the settlement receiving a large increase in consequence of the sufferings caused in north Gujarát and Kachh by the A.D. 1813 famine. As Káthiáváda did not suffer less than Kachh from the famine of A.D. 1813, many Káthiáváda Memans from Hálár and Bhávnagar migrated to different parts of Gujarát, chiefly to the north Gujarát states and Ahmedábád and also to Surat and Bombay. Besides what may be considered their homes in Kachh and Káthiáváda the Memans are scattered over the cities of north and south Gujarát. Beyond Gujarát Memans both of the Halár and of the Kachhi classes are found in Bombay Thána Násik and Khándesh. Beyond the Presidency Memans, almost entirely of the Kachh division, have spread as traders and merchants and formed settlements in Calcutta, Madras, the Malabár Coast, South Burma, Siám, Singápur, and Jáva; in the ports of the Arabian peninsula except Maskat where they have been

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their eighty-four *Nukhs* or clans are: *Aodáni, Aiya, Ambiya, Asakirah, Adthakar, Bhatdi, Barya, Ghakhar, Ghata, Ghadi, Ghadhtar, Ganda, Gajan Mathya, Gulbadnâa, Chokha Sota, Chandnani Chochak, Chideman Sakya, Chide, Aduputra, Chandan, Joban Putra, Jeysiyya, Karya, Khakhar, Khokharya, Khodra, Kayath, Kesarya, Katesra, Kotak, Khora, Loriya, Ladak, Majitya, Maanak, Medwar, Naram, Narwáni, Pábarya, Pályа, Pandhi, Párkarya, Padan, Phulbadnâa, Popat, Rach, Rakunraya, Raichanna, Rána, Rárya, Rokhana, Rúparel, Sakráni, Sabágar, Sendúwa, Somiya, Sondgíla, Somisar, Thakrál, Tinna,* and *Thaura.*

[1] The Lohána priests who prayed to the Indus were Tekmal, Adhanmal, Nandmal, and Málmal.

Chapter II.
Subdivisions.
Hindu Converts.
Traders.
Memans.
Appearance.

ousted by the Khojáhs; in Mozambique Zanzibár and the East African Coast. The Jaddah Memans are mostly Kachhis. The Kachh Memans are a fair people, the men often with ruddy skins thick beards, profuse head and body-hair, large dark almond-shaped eyes with the full and arched eyebrows peculiar to Sindh. Somewhat above the middle height and inclined to fullness in youth and corpulence in middle age both men and women are remarkably well-formed and strong. The Kachh Meman's face is often round sometimes oval, with round cheeks, high forehead, a straight or slightly hooked nose with large well-turned nostrils, small full lips, round well marked chin generally dimpled in women, small ears, and an elongated neck set on square shoulders. The expression is keen, shrewd, self-reliant. They wear the moustache short according to the *sunnah* (tradition and practice) of the Prophet, and the beard about at the most six inches long, often, when a plentiful growth of its thick hair spreads over their cheeks divided by two shaven belts one on the cheek the other on the neck. Regardless of the law many of the younger men wear their hair short and parted in the middle, the moustache full, and the beard cropped close. Most of them however shave the head. Meman women who have often very long hair wear it parted down the middle in a plait of three braids ending in a ribbon. The elders both men and women try to disguise gray hair by dyeing it with henna (Lawsonia inermis) and sometimes with henna and indigo.[1] For a time the indigo dye is effective, but if the application is not renewed within eight days the roots of the hair turn a flaming purple. Both Meman men and women blacken their eyelids with collyrium *kohl*. From early girlhood Meman women redden their palms fingers and finger nails and their soles and toes with henna.[2] Black dentrifice is also used by married women.[3] The Hálái Memans are darker and smaller than the Kachhi Memans with whom they never marry. The features of the Háláis are not so marked as those of the Kachhis; neither are they so regular or pleasant. It is difficult to give a typical description of a Hálái Meman.

Character.

In business both Kachhi and Hálái Memans are shrewd and energetic, the Kachhis with perhaps the better name for fair dealing. Socially both communities are jovial pleasure-loving and hot-tempered; and are regarded by other Musalmáns as devout and charitable. A favourite form of Meman charity is to help poor pilgrims to Makkah, a generosity which sometimes goes the length of chartering a ship.[4]

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[1] This is also a *sunnah* or traditionally meritorious act. The Prophet said: Change the whiteness of your hair, but not with anything black. (Mishkál-ul-Masábih, 360 - 362.) The first Khalífah Abú Bakr (A.D. 632 - 634) used to dye his beard red with henna. Among the Regular Musalmáns who all use indigo dyes, the order is honoured in the breach.

[2] The practice of applying henna varies greatly. Many tinge only the finger nails and toes. Some make a stripe along the backs of their hands across the knuckles. The stain is a light orange, a deep scarlet, a dark red, and sometimes by long and frequent applications a dark much-admired olive.

[3] The black dentrifice *missi* (Above page 42 note 1) together with the *kohl* and the henna are held in high respect, because they are sanctified as a toilet article by the Lady Fátemah the Prophet's daughter. So far is this respect carried that when unwell Gujarát Musalmán women consider it sinful to use *missi*.

[4] Fondness for secret charity is an honourable trait among rich Memans. The

In spite of the Sindh strain in the Kachhi, and the Káthiáváḍa strain in the Hálári, the speech of the Kachh and Hálái Memans is fundamentally the same. The speech of the Kachhi though based upon the Kachhi dialect has so many Hálái words that the two classes understand each other with little difficulty.[1] Contact with Urdu speaking Musalmáns has given almost all Memans a colloquial knowledge of Urdu. Except a few who have a scholarly knowledge of Urdu the Meman accent and pronounciation of several words is generally incorrect.[2]

Dress.

At present, except that the Kachhi outdoor dress is richer, Kachh and Hálái Memans wear the same kind of clothing. The original dress of the men was the Kachh or Káthiáváḍa *phália* or loose turban, a shirt, a jacket, trousers loose and bulging above and tight and sometimes buttoned below the knee, a white cotton silk or gold-bordered waistcloth girt round the waist and hanging below the knee, and country-made slippers. The indoor dress was the shirt and trousers. The women dress in a robe worn over the head, the halfsleeved backless bodice and the black or navy-blue petticoat worn in the Káthiáváḍa style. The first changes in dress were effected after the mutinies (A.D. 1857) by their Sayads and Maulavis who objected to Musalmán women leaving exposed those parts of their person which the law ordered should be covered. Under their influence the well-to-do gave up the Hindu dress and the poor followed the example of the rich. Among men the change of dress was more gradual. At first pilgrims from Makkah took to wearing the *ámmámah* or small arched Arab turban, the *sháyáh* or loose open overcoat, the long loose shirt, and tight sleeveless waistcoat. Except that the buttons were removed, the old ankle-long trousers were continued. For some years pilgrims alone were allowed to wear this Arab dress. But by degrees the new style came into almost universal use. Though Memans are fond of costly clothes neither men nor women show taste or neatness in dress. The men are fond of gold embroidery and the women of gay colours. The chief peculiarities in the present dress of the Meman is the shortness of their turbans which consists of a few coils of some light silk or shawl

Meman ideal of hidden generosity was the merchant Háji Zakariyyah (A.D. 1823 - 1840) the founder of the Zakariyyah mosque in the street of that name in Bombay City. A learned and devout Maulavi from Málwa lodging in the Zakariyyah mosque was conscious during the night that a bent old man muffled in a dirty sheet was shampooing him. The Maulavi prayed the old man to cease but he would not. The Maulavi fell asleep and in the morning found a twenty-rupee note under his bedding. As he failed to trace the giver, next night, when the old shampooer returned, the Maulavi feigned sleep and caught the old man's hand while placing a paper under his bedding. In the struggle the old man's sheet fell off revealing the honoured features of Háji Zakariyyah who was abashed at being caught in an act of secret generosity. The paper enclosed a note for a hundred rupees. On the wrapper were the words: A tribute of respect for learning. Pray for the forgiveness of this humble instrument of Alláh's will.

[1] Among the differences in common words between Kachhi and Hálái may be noted:

English.		*Kachhi.*		*Hálái.*	
Behind.	Call.	Puthia.	Sadkar.	Wanse.	Ba'rak.
Bread.	Fall.	Máni,	Chanipone.	Roti.	Pái.
Bring.	Father.	Giniah.	Bápá.	A'n.	Pé.

[2] For *ghar* house a Meman says *gar*, for *bhái* brother *bái*, for *bhada* rent *bada*, and speaks Urdu with the Kachh or Káthiáváḍa accent.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Memans.
Dress.

or gold-embroidered material wound over a cool airy and light straw net-work cap, a recent importation from Jáva, or a white cotton-padded Arab skullcap. In the dress of the women the leading peculiarities are the shortness of the bodice sleeves, the looseness of the silk shirt, and the tightness at the ankle and looseness above the knees of the trousers, and the liberal use of gold beads and gold or silk embroidery in the shirt.

A rich Meman's indoor dress consists of a gold-embroidered or brocade skullcap, a long shirt of thin flowered or plain muslin fastened at the neck by three or four buttons kept together by a tiny gold chain, a tightfitting sleeveless waistcoat *sadariah* of broadcloth velvet or cashmere in the cold and of white muslin or coloured silk in the hot weather, with, in front, a row of small silk buttons each with its corresponding loop, two long breast pockets and two shallow crescent-shaped waist pockets. From the long breast pocket or from between the looped fastenings peeps out a coloured silk handkerchief. The trousers are of a creamy lawn or longcloth, loose above and tight at the ankle, the edges braided. The elder and more religious wear the shorter legal trousers which end an inch or two above the ankle. Out of doors a few of the richer and younger men wear broadcloth trousers of uniform looseness reaching the ground in English fashion. Indoors except a few who wear English slippers and stockings the feet are bare. In going out a rich Meman draws over his indoor dress a *sháyah sadaryah* or over-waistcoat of the same material as the waistcoat, but unlike it rather loose and sleeved but with the skirts slit at the sides and often reaching lower than the knee. On the top of the upper waistcoat and of the same material the rich Meman draws the loose unbuttoned Arab gown or *sháyah*. He puts his feet into English shoes or red pointed country slippers. Except for its gold buttons and its collars, epaulettes, and gold or embroidered edges a rich Meman's ceremonial dress is the same as his usual outdoor dress. The headdress is the old arched Arab turban or a valuable Cashmere shawl: a full embroidered or gold-edged Banáras scarf *dupatta*, or, according to the latest fashion, a short scarf wound once or twice round a skullcap of embroidered broadcloth or silk, or, latest novelty of all, of China or Jáva straw. The middle class Meman's indoor and outdoor dress is less costly and is made of more lasting materials. He dispenses with the gown *sháyah* both on ceremonial and common occasions and sometimes, like the men of the lower middle and poor classes, goes out on pleasure and business in a skullcap with nothing over his waistcoat. On his feet he wears English boots or shoes and, as in the case of the very rich, stockings. A poor Meman wears a cotton or silk skullcap, a coarse longcloth or muslin shirt, a broadcloth silk or cashmere waistcoat and trousers of inferior longcloth or common gray shirting. Only on the I'd holidays and at marriages and public dinners does a poor Meman wear the turban or the over-waistcoat *sháyah sadaryah*. He generally wears country-made red shoes or pointed slippers.

A rich Meman woman wears the long loose half-sleeved silken chemise called *aba* of gay coloured Chinese or Indian silk fastened

Chapter II. Subdivisions. HINDU CONVERTS. *TRADERS.* Memans. *Dress.*

by two small buttons[1] on each side of the neck above the shoulders, embroidered at the breast and coloured with gold lace at the skirts and over the seams. The chemise is often of muslin or gauze to show the rich materials and profuse ornaments of the tight backless bodice of silk or brocade. The trousers loose above the knees and tight above the ankle are of silk of soberer hue than the chemise and richly brocaded and gold-laced down the sides and at the skirts. The usual indoor headdress is the *missar* a triangle of flowered or plain silk with one side laced or edged with gold buttons. Over the chemise out of doors or on ceremonial occasions is worn the scarf a three-yard flowered square piece of gauze *odena* or *maláya* or brown silk having gold lace edges and the seams hidden with embroidered lace. In the house with few exceptions both Kachh and Halái Memans keep the feet bare, slippers being occasionally worn. On going out a rich Meman lady of either class draws over her dress the Maláya[2] or Malacca brown silken sheet with gold lace seams or fringes. On their feet the Hálái women whether rich or poor never wear stockings and often not slippers, while out of doors the Kachhis always wear stockings and shoes of Afghán leather. On occasions of ceremony Meman ladies in addition to their indoor dress wear a scarf round the neck, the scarf chemise and trousers being more richly embroidered with seed-pearls and gold lace than is the practice among other Sunni ladies. Hálái Meman ladies are lavish of gold and silver ornaments and sparing of jewels. This is less notable among Kachh Memans many of whom have complete sets of valuable jewels. Neither Háláis nor Kachhis wear any sign of mourning. Except that she wears no nose-stud *sith* and does not attend marriages or other festive gatherings a widow is not expected to conform to mourning rules.

Food.

Though great eaters and fond of good cheer, the Memans according to Musalmán ideas are indifferent cooks and somewhat coarse feeders. The corpulence of most middle-aged Memans of the well-to-do class is due in great measure to the large quantity of clarified butter *ghi* they accustom themselves to take from childhood. Four dishes, originally from north Gujarát, are much prized by Memans. These are: A stew of rice and sheep-bones with *ghi* called *hadda puláo* or bone-stew by the Kachhis and *mindrája* or royal dish by the Háláris. The second, their favourite at the evening meal, is a blend of rice and black gram *múng* Phaseolus mungo known as *múng ki khichadi*. The blend is taken in two forms. First, to the rice and pulse are added as much *ghi* as the mess can bear without dripping, and with this is taken curds whey pulse-biscuits or mango pickle. When this is over some of the blend is mixed with a cup of milk and supped like milk-pudding or porridge. The third is a stew of fish and Indian horse radish *sekta* Moringa pterygospermum beans or fish and *bhendi* Hibiscus esculentus. The fourth called *muthia* or fist-cakes by the

[1] The position of the buttons is one of the two main differences between a Meman and a Khoján woman's dress. The chemise of the Khoján lady has its buttons in the middle of the chest below the neck, the Meman lady's chemise has a button over each shoulder.

[2] The word is Arabic showing that the article of dress was borrowed by the Arabs from the country which gave it its name.

Chapter II.
Subdivisions.
HINDU CONVERTS.
TRADERS.
Memans.
Beliefs.

Kachhis and *dokris* or thick-cakes by the Háláris, is of pulse with pieces of salted fish and lumps of rice and millet bread roasted or steamed with spices and *ghi*.

Memans, both Kachhis and Háláris, are Sunnis of the Hanafi school to which most of the Indian and Turkish Musalmáns belong. As a class Memans are religious, though some of them, especially the Kachhis keep to early non-Muslim social usages. The most notable of these non-Islamic customs is their refusal, like their ancestors the Lohánas,[1] to allow their daughters and widows any inheritance.[2] So careful are the Memans to perform the pilgrimage to Makkah that about forty per cent of their number have the honourable prefix of *Háji* or pilgrim. As soon as he has laid by money enough a Meman takes his wife and sometimes very young children, and, undaunted by the dangers of the voyage, for He who cares for him at home will guard him on the way to His House, starts for Makkah and, if he can afford it, Madínah. If he has wealth and leisure, the Meman pilgrim visits Baghdád to worship at the shrine of his patron saint Maulána Abdul Kádir Gíláni. For those who have made or are unable to make the great pilgrimage several Indian shrines are usually visited, in Gujarát the shrine of Sháh Álam at Ahmedábád and the spirit-scaring tomb of Míráu Sayad Ali Dátár at Unja about fifty-six miles north of Ahmedábád. Since the opening of the Rájputána Railway the Meman from Gujarát and Bombay has become a constant visitor at the death-day fairs or *uras* of Khájah Muín-ud-dín Chishti of Ajmer. Like other Sunnis the Meman's belief in magic and sorcery centres in the traditional maxim "Magic is true, but he who practices magic is an infidel."[3] To the practice of white magic, soothsaying *fál kholna*, and the procuring of luck-charms and amulets they have like other Musalmáns no objection. They also believe in astrology and consult astrologers, a practice condemned by the Prophet. Their advisers in soothsaying and witchcraft are poor Sayads.[4] The present

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[1] See Borradaile's Caste Rules, 903-904.

[2] As has been noticed at page 47 note 1 in A.D. 1847 a case occurred which shows how firmly the Memans cling to their original tribal customs. The widow of Háji Núr Muhammad of the Zakariyyá family demanded a share of her deceased husband's property. The *jámâ-át* or community decided that a widow had no claim to share her husband's estate. Before the High Court, in spite of the ridicule of other Sunnis, the elders of the Kachhi Memans declared that their caste-rules denied the widow's claim. The matter caused and is still (A.D. 1896) causing agitation as the doctors of the Sunni law at Makkah have decided that as the law of inheritance is laid down by the Holy Kuráan, a wilful departure from it is little short of apostacy. The Memans are contemplating a change. So far they have not found themselves able to depart from their tribal practice.

[3] *Jádú bar hakk hai, magar uska karné wála Káfir.*

[4] A Meman's wife the mother of several children dies. After a decent interval the Meman marries again. The new wife sickens and her ailment does not yield to the common home treatment employed by her mother or mother-in-law. She is advised to resort to *álá chhálá* or spirit-treatment. On going to bed the sick woman lays some grains of rice and either five coppers, or a two or four-anna silver piece with a copper under her pillow and in the morning by a servant or poor female relative sends the rice and money to some cunning Sayad or exorcist. The Sayad takes the grains of rice, hears the account of the illness, breathes on the rice and blows a prayer on the copper or silver. He says: The spirit of a dead woman is in this coin. Had the lady's lord a former wife, and did the wife die? "True words" replies the lady's emissary. Then the sickness is the haunting of the troubled spirit of the former wife. But, objects the messenger,

Chapter II. Subdivisions. HINDU CONVERTS. *TRADERS.* Memans.

religious head of the Kachhi Memans, the nineteenth in descent from Pír Eúsufuddín, lives at Mundra about forty miles east of Mándvi in Kachh. He pays his followers a yearly or two-yearly visit when a money subscription called *kheda* from Rs. 2 to Rs. 200 is gathered from every Meman family and paid to the Pír. Memans also honour the Bukhári Sayads of Ahmedádád. Besides a high priest living usually at Sarhind in the Panjáb and visiting his Gujarát followers about once every five years the Háláis have a provincial head or Mukhi who lives at Dhoráji in Káthiáwár. This man has power to hear and pass orders in petty marriage and divorce and sometimes in inheritance cases.

Calling.

Except a small body of craftsmen Memans are traders merchants dealers or shopkeepers in any branch of commerce except intoxicants and other traffic which is forbidden to the followers of Islám. As shopkeepers and miscellaneous dealers next to the Jámnagar Bohorás, the Memans are perhaps the most numerous and certainly the most successful among Musalmáns. They owe their success in business to their freedom from display and their close and personal attention to and keen interest in business. The richest Meman merchant does not disdain to do what a Pársi merchant of his position would leave to his clerks. Their hope and courage are also excellent endowments. They engage without fear in any promising new branch of trade and are daring in their ventures, a trait partly inherited from their Lohána ancestors and partly due to their faith in the luck which their saint's favour secures them. Except what they borrow for trade purposes, Memans with rare exceptions are free from debt. They are careful generally to conform to the Islámic injunction against lending money at interest, though in the complicated accounts of large foreign firms interest on capital may not altogether be excluded. Though they have lately begun to teach their boys English, Memans as a class are averse from the higher education. Most Meman girls have a fair knowledge of Hindustani and are well grounded in religious matters.

Sa'balia's.

Sa'balia's. See DUDWALÁS.

my mistress is very good to the children of the deceased. 'It is not the children' returns the wise one (the *Siydna* as the exorcist is called by women). 'Has your mistress observed the death-day of the late wife? Perhaps she does not even know it. Tell your mistress that when she possesses the love of the dead lady's lord and is mistress of all that once was hers it is but a light tribute to feed five Sayads or poor men on curds rice and pulse-porridge on the former wife's death day.' The friend brings back the Sayad's message. The Sayad is called. The sick woman sits in front of him unveiled. The Sayad burns frankincense, cuts a lime or two, mumbles over a nail and hammers it into the threshold. Either then or after the cure is completed he is paid from Rs. 1¼ to Rs. 5¼. Sometimes the Sayad does not consider this enough and while leaving asks his patient to send him a white china plate every morning. On the plate the Sayad traces in saffron ink either some squares with certain figures or writes the most potent and effective of all spirit and magic charms, the 113th chapter of the Kuraán, the Throne Verse, which runs: "Allah! there is no God but he, the living, the self-subsisting; neither slumber nor sleep seizeth him. To him belongeth whatever is in heaven and on earth. Who is he that can intercede with him except by his will? He knoweth their present and their past, and they encompass nothing of his knowledge except so far as he pleaseth. His throne is spread over heaven and earth, and the keeping of both burdens him not. He is the high, the mighty." The patient has to dissolve the writing or figures in water or rosewater and drink it. Sometimes a charm is written on paper to be dissolved and drunk or to be worn in a silver case round the neck or arm.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.

III.—Land.

Under Land come twenty-one classes; Behlims, Bohorás, Chávadás, Chowáns, Gámetis, Ghermehdis, Gohels, Jetás, Kasbátis, Khokhars, Makwánás, Maliks, Mátiás, Molesaláms, Parmárs, Ráthors, Samás, Shekhdás, Solankis, Sumrás, and Tánks.

Behlims.

Behlims, converted Rajpúts of the Behlim tribe, are found in north Gujarát and in Broach. The Behlims seem originally to have been a Turkish tribe. Farishtáh (Persian Text, I. 87) mentions a certain Muhammad Behlím or Báhalím probably an Islámised Turk who held Láhor on behalf of Sultán Arsalán Sháh (A.D. 1115-1118) on the accession of Sultán Bahrám Sháh to the thrones of Ghazni and Hindustán. Bahrám Sháh of Ghazni entered India in A.D. 1118 with the object of chastising and quelling the disturbance caused by this Behlím. In the contest which followed Behlím was taken prisoner. But Sultán Bahrám Sháh set him free and restored him to his position of commander of the Láhor forces. In spite of this settlement, on the return of Bahrám Sháh to Ghazni, Behlím built the fort of Nágor in the country of Siwálik in the neighbourhood of Bera (Elliot, II. 279-80) and having placed his family and property in the fort gathered a numerous army of Arabs Persians Afgháns and Khilji Turks and endeavoured to regain his independence. Bahrám Sháh returned to India and engaging Behlím in battle near Multán slew Behlím together with his ten sons. Farishtáh (Ditto) mentions that during a short period of his independence Behlím overthrew and subjugated many haughty Hindu chiefs. This is probably the invasion by Muhammad Behlím of Márwár noticed by Elliott, II. 280, and the Rás Mála, I. 175. Like the Chávadás, Chowáns, Gohels, Jetás, Makwánás, Ráthors, Solankis and Tánks, by intermarrying with other Musalmáns, the Behlims have ceased to form a separate class, and their tribal name has become little more than a surname. To all of these classes the details given in the Ráthor account (Below page 68) apply.

Bohorás.

Bohorás[1] are a large class numbering in the Broach district alone over 30,000. Besides in Broach, peasant Bohorás are found south in the Ulpád and Mándvi sub-divisions of the Surat district, east in Baroda, and north in Ahmedábád and Káthiáwár. If the account of the Dáudi or trading Bohorás is correct (Above page 25), these peasant Bohorás are chiefly the descendants of Hindu converts of the unarmed castes, who adopted Islám at the close of the fourteenth and during the fifteenth centuries.[2] In addition to this, their look and

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[1] At Dholka in Ahmedábád there are a few families of Dándi peasant Bohorás. But as a class peasant Bohorás are Sunnis.

[2] Besides under Muzaffar Sháh (A.D. 1390-1413) when they became a separate body, the Sunni Bohorás probably received additions, both from Hindus and perhaps from the ranks of the Shiáh Bohorás, during their conversion under Sultáns Ahmed I. (A.D. 1411-1443), Mahmúd Begada (A.D. 1459-1513), and Mahmúd II. (A.D. 1536-1554). Many peasant Bohorás know to what Hindu caste their forefathers belonged. A large number, settled in Sárod in Broach, claim descent from Manchárám, a Bráhman of Morvi in Káthiáwár who was converted by Mahmúd Begada. The present head of the family is thirteenth in descent from the first convert. Some Bohorás in Dhandhuka, Kávi, and Jambusar are Rávaliás, some in Bharkodra are Vániás, some in Devdi are Rajpúts,

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.
Bohora's.

manner would, at least in Broach, seem to show that they include some considerable foreign-element.[1] The men have strong burly muscular frames with fair complexions and high regular features. They shave the head and wear the beard long and full. The women are tall, stout, and fair with good features. Except among the Ankleshvar Bohorás who speak half-Hindustáni half-Gujaráti, their home language is Gujaráti, with less peculiarity of dialect than among the Dáudis. Their ordinary food is rice millet-bread and pulse. They eat fish or flesh, never drink liquor, and, except in the Kávi subdivision of the Broach district and the north, seldom take opium. In north Gujarát a cultivating Bohora wears a large loose turban, a jacket *bandi*, a waistscarf *pichodi*, and trousers like a Káthi's, loose above but tight under the knee and buttoned at the ankle. In central Gujarát he wears a full turban though less large and loose than in the north, a coat, and a waistcloth tied round the body without being passed between the legs. South of the Narbada he generally has on a patchwork padded skullcap, a long coat, and loose trousers *tammán*. Men wear silver necklaces wristlets rings and sometimes anklets.[2] Shoes are worn by all.[3] Except in and near some of the chief towns where they have lately adopted Musalmán fashions, over the whole of Gujarát peasant

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some in Tankária are Bhátiás or Lohánás, some in Khánpur are Dheds, some in Achodi are Chamárs, some in Mora are Khatris, and some in Akola are Mod Ghánchis. The distinction is still (A.D. 1898) kept up. Those who claim high-caste descent refuse to give their daughters to lower class Bohorás. K. B. Fazl Lutfulláh, 14th July 1878.

[1] All who have studied the Broach peasant Bohorás have dwelt on their peculiar appearance and character. But what the non-Gujarát element is has not yet been settled. They have been called Arabian Jews and some among the cultivators claim descent from Ishmael the son of Abraham (Vaupel in Trans. Bom. Geog. Soc. (A.D. 1840) VII. 46). Captain Ovans in one of the note books of the first Broach Survey (A.D. 1818), gives an account which he had from the Tankária Bohorás, and of the truth of which he was confident. According to this account the Emperor Jahángir (A.D. 1618) finding some Márvádi prisoners of war enslaved by a Hindu chief gave them their freedom. To show their gratitude the Márvádis became Muhammadans, and in reward were settled in waste lands in Gujarát. Some of the Kaira cultivating Bohorás give almost the same account, and though these Márvádi converts cannot have been the original Bohorás, they may at one time have been a distinct class like or the same as the Kákápuris mentioned below page 62. As far as features and manners go, a Márvádi element would very well explain the Broach Bohora's special looks and ways. This Márvádi strain may be a traceof the special Gurjjara settlement in Broach (A.D. 580 - 808). The following are some of the village Bohora surnames: Abhu, Badat, Bhabha, Bobat, Dhalej, Doba, Dokrat, Ghatu, Goga, Godaria, Hidat, Harif, Jeena, Mayalt, Mamsa, Mehtar, Oala, Paravia, Rangeda, Taravia, Turava, Timol, Vaona, Vawra, Wankar.

[2] The details are: Necklace *túnpia*, Rs. 150; wristlets *pohonchis*, Rs. 100 to Rs. 120; and rings *veds* and *vintis*, Rs. 100 to Rs. 120. The anklet worth Rs. 40 to Rs. 80 is generally given up at the age of twenty-five. Sometimes it is worn in consequence of a vow and a ring added for every year.

[3] A peasant Bohora in easy circumstances, with say a yearly income of Rs. 1000, will have for every-day wear two turbans together worth Rs. 30, eight cotton jackets at annas 12 each, eight coats at Rs. 1½ each, and four waistcloths, two silkbordered at Rs. 4 the pair and a pair of plain ones worth Rs. 1½; he will also have eight pairs of trousers at Re. 1 each, four scarfs at Rs. 2½ each, and four coloured handkerchiefs at Rs. 1½ each. For ceremonial dress he will have one gold turban worth Rs. 100 and two plain turbans worth Rs. 30 each, one gold cloth or *sela* worth Rs. 70 to Rs. 100, one brocade jacket worth Rs. 70 to Rs. 100, and two ordinary jackets at Rs. 3 each, and two waistcloths each worth Rs. 5. The shoes will either be the same as on workdays or a new plain pair costing Rs. 1½ to Rs. 3.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.
Bohora's.

Bohora women dress like Hindu women in an upper scarf bodice and petticoat.[1] They all wear shoes. Their ornaments are peculiar, very massive and heavy, in make partly Hindu partly Musalmán. They are more particular than the women of most local classes to avoid ornaments that ring or tinkle.[2] Almost all are landholders and peasants, their women helping them in field work. They are independent and overbearing,[3] inclined to be turbulent, and at times commit most cruel crimes.[4] Though honest and straightforward in Ahmedábád they have in Broach a bad name for deceit and craft. They are most skilful and hardworking husbandmen, and, though liberal and hospitable, are sober and thrifty. Though much poorer than at the close of the American war (A.D. 1865), cultivating Bohorás as a class are well-to-do. The Rándir and Surat Bohorás have of late become rich and prosperous in trading with Burma and East Africa. Prosperous Bohorás settled in south Gujarát cities and in Bombay have adopted the Meman dress or the Arab coat and overcoat with the gold-bordered or silk-embroidered arched turban. Their home language also is undergoing a change from Gujaráti to Urdu. Some of the Surat Bohorás settled in Bombay have begun to intermarry with the regular classes.

The cultivating Bohorás are Sunnis in faith and religious, some knowing the Kuraán and many of them careful to say their prayers. Almost all have spiritual guides *Pîrzádáhs*, whom they treat with great respect. Most peasant Bohorás still keep some Hindu practices. Some of them call their children by Hindu names, *Akúji* or *Bájibhái,* and others have oddly changed Musalmán names, as, among boys *Ibru* or *Ibla* for Ibráhim and *Ispu* or *Isap* for Yusúf, and among girls *Khaja* for

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[1] The details are: In a well-to-do family for every-day wear, six country-made red and white *sadis* or robes at Rs. 2 each, eight bodices at Rs. 1½, and four petticoats at Rs. 2; for ceremonial dress, *sadis* of three kinds, the full *sadi* worth Rs. 100, a smaller *sadi* richly worked with gold, Rs. 50, and the scarf *bánt* or *reta*, Rs. 50; four bodices at Rs. 10 to Rs. 20 each, and two gold-embroidered silk petticoats at Rs. 10 to Rs. 50 each.

[2] The details are: Brow ornament *dámni* and *tika*, gold and precious stones worth Rs. 80; nosering *nath*, large, gold Rs. 30; earrings for the rim *witlás*, gold rings worth Rs. 200; for the lobe *durs*, gold pendants Rs. 50; and *vális* of silver, Rs. 30; necklaces *hansli*, brass plated with gold or silver, Rs. 30 to Rs. 100; *kalesri* gold-plated, Rs. 20 to Rs. 100; *momna* glass beads, with gold ball in the middle, Rs. 15; wristlets *kallás*, gold or silver, Rs. 75; bangles *baliás*, ivory plated with gold, worn by married women whose husbands are alive, Rs. 20 to Rs. 100; finger rings, Rs. 10; anklets *kámnis*, silver-twisted, Rs. 80 to Rs. 100; *sánklás* silver chains, Rs. 150; *langars* silver chains, Rs. 80; toe-rings *jodwás*, Rs. 5.

[3] When a Bohora and a Hindu meet in a Broach road, the Bohora's cart has seldom to force its way out of the ruts. So special a position have the Bohorás that they are locally known as *sodjar-lok* or soldiers, the common Hindu expression for the rougher class of Europeans. In north Gujarát the Dhandhuka Bohorás are for the same reason called *sipáhis* or *deshi sodjars* country soldiers.

[4] In January 1810, at Bodhán near Surat one Abd-ul-Rehmán, claiming to be the Imám Mehdi, raised a strong force of Sunni Bohorás, took the fort and town of Mándvi, defied the British Government, and was not brought to order till he and more than 200 of his followers were slain (Surat Gazetteer, II. 155). Of late years one of their chief offences against public order was in 1857 (15th May), when, to avenge an insult on their religion, 200 Bohorás from the villages round, marched into Broach, beat Bezanji the offending Pársi to death, and at the altar of his fire-temple killed the Pársi high priest. (Surat Gazetteer, II. 476-477.) Among themselves, Bohorás carry grudges or *adávat* so far as to commit murders in some cases of their own near relations in such a way as to throw suspicion on some enemy or rival. (Compare Surat Gazetteer, II. 508.)

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.
Bohora's.

Khatija and *Fatúdi* for Fátima. Two or three days before marriage in honour of a special deity Wánudev they distribute dishes of two kinds of pulse, *láng* and *wál*, boiled together. At death their women beat the breast and wail like Hindus. The practice of celebrating marriage pregnancy and death by large entertainments is carried to an extreme by Bohorás. At such times a rich man will feast his castefellows for several days, and one day's entertainment at least is compulsory upon all. Among the Bohorás, when a caste-dinner is to be given the village barber is sent round to ask the guests. When the entertainment is to celebrate a marriage, the guests come together at about five in the evening, and when the feast is given on the occasion of a death they meet between ten and twelve in the morning. As a rule women sit down to dine after the men have finished. Formerly, even when the host was a rich man, a caste-dinner consisted of rice pulse and clarified butter. But since the great cotton profits of A.D. 1863-64, it has become the practice to prepare rich and costly food.[1]

Within the last seventeen years (1880-1897) among a large section of the peasant Bohorás, both in Broach and Surat, but chiefly near Surat among those known as Biriávi Bohorás,[2] Gheir Mukallid or Wahhábi preachers have spread their doctrines with much success. Many of these Biriávi Bohorás, who have always been a strongly religious class, giving up their old spiritual guides, have transferred their reverence to Gheir Mukallid teachers, who begin to hold among them the position of leaders in religious and to some extent in secular matters. The growing fervour of their belief in Islám is shown in the change in their women's dress from the Hindu to the Musalmán fashion; in the disuse of toddy and other intoxicating drinks; in giving up their huge public dinners and extravagant expenditure on marriages deaths and other ceremonies; in stopping music at their festivals, and wailing and breast-beating at their funerals; in ceasing from Hindu practices and strictly following the details of the law. The converts are said to make no attempt to hide their change of belief. Among them English learning is held dangerous to religion and morality and in its place the new-kindled zeal for Islám, both in village mosques and in a college in the town of Rándir, gathers bands of youths to be taught the religious literature of their faith. Discussions between the orthodox and the reformers are common. They are carried on with coolness and courtesy. As yet no ill-feeling has been stirred and between the old and new parties marriage and other social relations are in no way strained.

Except in the case of some rich men settled in Surat and Bombay Sunni village Bohorás seldom marry with any one not of their own

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[1] A first class caste-dinner is now either of sweetmeats *pakván* or of balls of sugar clarified butter and wheat flour *ládu*, and other preparations of clarified butter sugar and flour called *kansár*. Only very few poor people now give dinners of rice and pulse. The expense of a caste-dinner varies according to the quality of the food from 3 to 5 annas a guest, and the number of guests from 200 to 4000. Rich Bohorás are said to spend more than Rs. 1000 on marriage dinners and as much as Rs. 3000 on funeral feasts.

[2] So called from their head-quarters the village Biriáv five miles north of Surat.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.
Bohora's.

class. Each of their villages has its headman and community, and the different villages have, at times of public excitement, shown themselves ready to join together for a common purpose. At the same time they have no head and very little class organization. Among the various classes and villages, their difference of origin continues the ground of social distinctions. The villagers north of the Narbada do not marry with those to the south. In Dhandhuka some families claiming the title of Desái, hold aloof from the common Bohora villagers, and, in several parts of Broach, houses of Bráhman or Rajpút descent, though they allow their sons to marry with them, refuse to give their daughters to families whose forefathers were Kolis Rávaliás or Dheds.

As a class their prospects are good. Some of them have lately begun to send their children to school, teaching them Gujaráti and in a few cases English.

Ka'ka'puris.

Ka'ka'puris, Sons of Slaves, are a small class closely connected with the village Bohorás. They are said to have come from Márwár during some great famine, and, in return for a subsistence, to have adopted the religion of the Bohorás and entered their service. Except that they wear tight Koli trousers *cholnás*, they can hardly be known from the Bohorás. The fact that there were many in A.D. 1820, and only nine in A.D. 1872, seems to show that the Kákápuris are gradually merging into the Bohora community.

Ga'metis.

Ga'metis, Holders of a village or *gám*, except in the size of their estates, do not differ from Kasbátis, with whom they intermarry (page 64).

Ghermehdis.

Ghermehdis,[1] Disbelievers in Mehdi or the coming Imám, are found in small numbers in most parts of Gujarát, in Bombay, in Sindh, in Upper Hindustán, and in the Dakhan. They are converted Hindus and foreign Musalmáns, the followers of a certain Muhammad Mehdi, a descendant of Husain the grandson of the Prophet, born in A.D. 1443 (H. 847) in Jaunpur, a town near Banáras. Muhammad at the age of forty began to act as a saint *wali*, and both at Jaunpur and afterwards at Makka, drew around him a large body of followers. On his return to India, at Ahmedábád in A.D. 1497 (H. 903) and at Pattan in A.D. 1499 (H. 905), he openly laid claim to be the looked-for Mehdi. The Mirát-i-Sikandari[2] notices the arrival in Ahmedábád, about the end of Sultán Mahmúd Begada's reign (A.D. 1459 - 1511), of Sayad Muhammad Jaunpuri who claimed to be the Mehdi. The Sayad it is stated "came and put up at the mosque of Tájkhán Sálár near the Jamálpur Gate. People in crowds used to go to hear his eloquent sermons. His fame as a preacher reached the ears of the Sultán (Mahmúd Begada) and the Sultán expressed a desire to see him. The ministers, afraid lest his effective words should bring about a change in the Sultán's views and revolutionize the affairs of the kingdom, dissuaded Mahmúd from giving the Sayad an interview."

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[1] They consider the name Ghermehdi abusive and delight in calling themselves Mehdevis.
[2] Persian Text Surat MS. page 144.

The Mirát-i-Sikandari relates a meeting between the Sayad and the grandson of the saint Kutbi A'lam Sháh Sheikh Jíva in which the two holy men carried on a conversation in quotations from the Kuraán. A miracle of Sayad Muhammad Jaunpuri is also recorded by the Mirát-i-Sikandari: A young man having passed the night with his beloved and having quarrelled with her towards early morning, walked away in anger towards the river Sábarmati. The Sheikh going to the river with some of his followers, to perform his early devotions, meeting the young man said 'I can show the way to the Divine Love to him who has come away in anger from his Worldly Love.' The young man screamed and fell in a swoon from which he rose a staunch follower of the saint and gave up his worldly life. The cause of the Sayad's moving from Ahmedábád to Pattan was this. He observed one day to one of his followers: 'I can show you Allah with these eyes of flesh.' This speech of his reached the ears of the learned men (*Ulamás*) of Ahmedábád, who, on being satisfied of the truth of the report, drew up against Sayad Muhammad a charge of apostacy. The charge sheet was signed by all the law doctors of Islám at Ahmedábád with the exception of their head, Mauláma Muhammad Táj. On seeing the names of the Maulavis on the charge sheet the Mauláma asked the leader of the movement 'Have you gained learning only to put it to such uses as the killing of a Sayad?' In the delay caused by this disagreement Sayad Muhammad left Ahmedábád and took up his residence in the village of Barli near Pattan. His public career was throughout marked by the working of miracles. He raised the dead, gave sight to the blind, and speech to the dumb. He travelled much, accompanied by two companions, Sayad Khondmír and Sayad Muhammad. In Farah, a city of Khurásán in A.D. 1504 (910 H.), Muhammad Mehdi died of fever, maintaining to the last that he was the promised Mehdi. After his death his disciples dispersed, part returning to Gujarát under Sayad Khondmír and part remaining at Farah with Sayad Muhammad. For a time his followers in Gujarát are said to have remained unmolested, professing their faith openly, and even challenging controversy as to its origin and truth. They are said to have grown in numbers and importance, until in A.D. 1523 (H. 930) they attracted the attention of Sultán Muzaffar II. (A.D. 1513-1526). Under his orders, some of their number suffered martyrdom at Ahmedábád, and against the rest, who had settled near Pattan, troops were sent. As they offered resistance Sayad Khondmír and his followers were defeated and their leader killed. This sect was again persecuted at Ahmedábád when (A.D. 1645) Aurangzib was governor, and several of them were put to the sword for declaring that the Mehdi had appeared and was gone. The north Gujarát Mehdavis are a peculiar race and differ from their co-religionists in most points. The Pálanpur and Dakhan Haidarábád Mehdavis are not converted Hindus but claim descent from Mir Khondmír and Sayad Muhammad the followers of the Mehdi. They say that after the death of their Mehdi (A.D. 1504) at Farah these two followers returned to India and after many wanderings over India settled some in north Gujarát and some in Haidarábád (Dakhan).* The Pálanpur branch made the ruling Loháni dynasty of

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.
Ghermehdis.

that state their followers and there established their *dáirah*[1] literally enclosure or settlement. The Pálanpur Mehdavis call themselves Sayads and Pírzádábs. In Pálanpur the Sayad Pírzádáhs claim the whole of the moveable property of their followers of rank after their death. They also make it a rule for their followers living in the villages round about Pálanpur to bring their dead in the first instance to the house of the Sayad from where after the performance of some secret rites the corpse is taken and buried. Though free to profess their opinions, the Mehdavis still practise caution *takiyah*, and are anxious to pass as orthodox Muslims.[2] They speak Hindustáni but have nothing special in their appearance. Both men and women dress like north Gujarát Musalmáns. They are peasants, the women helping in the field. They are clean, honest, hardworking, quiet, and thrifty. They are in fair condition, many of them able to save. They hold that Muhammad their saint was the last Imám the expected Mehdi, and as he is come they neither repent for their sins nor pray for the souls of the dead. They are said to bury the dead with the face down. They marry only among themselves. They have no headman but form circles *dáirahs*, governed by rules of their own. Property in default of heirs belongs to their Sayads who are descendants of Husain. Some of their children learn Gujaráti and a few English.

Kasba'tis.

Kasba'tis, Owners of towns or *kasbás*, found in many parts of north Gujarát, are some of them descended from Balúch or Pathán mercenaries and others from Rajpút converts.[3] The Sami Kasbátis, according to one tradition, are descendants of some Sayad soldiers of fortune that followed Mahmúd the Ghaznavide into Gujarát (A.D. 1023-1025). According to another version they are the descendants of two Sayad brothers who in the reign of Shams-ud-dín Altamsh (A.D. 1211-1236) came to India from Ghazni and settled at Makanpur near Kánpúr and one of whom Azud-ud-dín came and settled at Sami perhaps as a retainer of the Hindu ruler of Pattan at Unjha. Mírán Sayad Ali of Unjha, about eighteen miles west of Pattan, claims descent from this Kasbáti.[4] Their home language is either Hindustáni mixed with Gujaráti or Hindustáni only. They are strongly made, about the middle height, and of varying colour wearing the hair long and the beard of moderate size. The women are rather delicate but fair and good-looking. They hold large grants of land, and are quarrelsome and litigious, given to opium and some of them to liquor, hospitable, thriftless, and fond of amusement. Their women do not appear in public. Sunnis in faith they are not a religious class; only a few know the Kuraán or say their prayers. Occasionally, but of late much seldomer than formerly,

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[1] By *dáirah* is meant a circle that is a circular enclosure marked off by a saint for the exercise in solitude of his religious meditations. In its present signification it has come to mean a quarter inhabited by the Mehdavis.

[2] In Broach they are known as Dabhoiyás from the town of Dabhoi in Baroda.

[3] The Dholka Kasbátis are of three classes, Mínás and Rehens who came from Dehli at the close of the sixteenth century, and converted Rájpúts, the descendants of the Muli Parmárs. Rás Mála (New Edition), 280, 401. At Ídar there used to be 1500 houses of Kasbátis, Náiks, and Bhátis, who had charge of the Ídar gates and batteries. Rás Mála, 452.

[4] MS. pedigrees of Sayads in the possession of Maulavi Pír Ali Sáheb of Pattan.

Chapter II. Subdivisions. Hindu Converts. *Landholders.* Kasba'tis.

they marry Hindu wives, Rajputs and sometimes Kolis. At such marriages the bride's friends occasionally call in a Bráhman; in other cases the ceremony is entirely Musalmán. Their children have Pathán names, the boys Jáfarkhán or Mudawwarkhán, the girls Ládilibibi or Dúlábibi. Some of the Dholka Kasbáti women of the better class have curious names, such as Ládliáchho instead of Ládlibíbí or Ladlibái. At death they have no Hindu customs. In their anxiety to keep their position as large landholders, if their sons fail to find any suitable match in their own class, they marry into landowning Hindu and Molesalám families. They give their daughters only to Musalmáns. They have no headman and do not form a distinct community. Some who are prosperous teach their children Gujaráti and a few English. Most Ahmedábád Kasbátis are sunk in debt and weakened in mind and body by the excessive use of opium.[1]

Khokhars.

Khokhars, converted Rajpúts of the Khokhar tribe, are found in small numbers in north Gujarát and Káthiáwár. In appearance they do not differ from Rajpúts. In *Káthiáwár*, both men and women dress like Hindus, but like Musalmáns in Ahmedábád and north Gujarát. They are peasants, labourers, and messengers. They are mentioned in the A'in-i-Akbari (Blochman's Edn. page 456 note 2) as "a tribe of some importance in Pind Dadan Khán" in the Panjáb. Kádar the Mughal is mentioned in the Táríkh-i-Alái by Amír Khusrao as crossing the Satlaj and other Panjáb rivers and burning the villages of the Khokhars in the beginning of Alá-ud-dín's reign about A.D. 1295. The Khokars are said to derive their name from *kok* mountain and *gír* taker, because they once took an impregnable mountain fortress. They claim Afghán extraction and state that they are still represented in Afghanistán by a Kheyl (tribe) of this name.[2] They are landholders in Pattan and also perform military service. The Pattan Khokhars are well off and are a handsome well-made race. As far as possible they intermarry among themselves but do not object to matrimonial connections with the Bábis, Lohánis, and other Patháns. Major Raverty in his translation of the Tabakát-i-Násiri[3] refers to them as being invaded by Kutb-ud-dín Eibak in or about the year A.H. 599 (A.D. 1202). Their ancient territory now forms the Ráwalpindi district.[4] As a class they are badly off.[5]

Makwa'na's.

Makwa'na's, converts from the Makwána tribe[6] of Rajpúts or Kolis, are found over many parts of north Gujarát. The men are dark, tall, spare, and muscular. They wear the hair long and the beard parted from the middle of the chin and tied behind the ears. The women

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[1] In A.D. 1827 their state would seem to have been much the same. A few were men of influence, but most were poor and broken-down, enervated by excessive use of opium, and incapable of any useful exertion. Some of them acted as revenue farmers of villages, but for this they had neither capital nor capacity. Melvill's Parántíj in Gov. Rec. X. 10. Further details are given in the Ahmedábád Gazetteer, IV. 147, 179-185.

[2] The late Binnekhán Jamádár of Pálanpur in His Highness the Diwán's service.

[3] Vol. I. page 524 note. [4] Vol. I. page 537 note.

[5] According to a Musalmán joke they got their name from *khona* to lose and *khar* an ass, because they lost the king's asses.

[6] For an account of the Mahi Kántha Makwánás see Bom. Gov. Sel. XII. 18.

Chapter II. Subdivisions. HINDU CONVERTS. LANDHOLDERS. Makwa'na's.

have regular features and large black eyes. To look at both men and women in no way differ from Makwána Kolis. Their home language is Hindustáni. The men wear large loosely-wound turbans *phália*, jackets, tight trousers, and common native shoes. The women wear a black robe *sádi* or *jhími*, a loose bodice, a petticoat, and slippers. They earn their living as petty landlords, peasants, messengers, and constables. They are clean, blunt, idle, fond of opium and spirits, quarrelsome, hospitable, and extravagant. Except in poor families the women do not appear in public. Though many of them are in debt and none of them are rich, as a class they are not badly off. They are Sunnis in faith but as a rule care little for their religion. Their sons marry either into Musalmán, Makwána, or Koli families; their daughters into Musalmán families of the Makwána, Bábi, or Dholka Patháns tribes. They employ a Bráhman priest at their weddings. They are said to form a distinct community, but have little organization and no headman. They do not send their children to school.

Maliks.

Maliks, Lords, are converted Hindus and found all over Gujarát. As a class they are tall and fair with good features. Their home tongue is Gujaráti in the north and Hindustáni in the south. Of the men, some dress like Káthis with big turbans, tight jackets, trousers, and a waistcloth. Others wear the common Muhammadan dress. The women dress in the north like Hindus and in the south like ordinary Muhammadans. They are landlords and peasants, and are employed in Government service as messengers and constables. The women spin but do not work in the field. Though clean tidy and honest, they are idle thriftless and given to opium. As a class especially those of north Gujarát, they are a byeword for folly and want of sense. The women do not appear in public. They are poor, many of them in debt. They are Sunnis in name but are not religious, few of them knowing the Kuraán or caring to say their prayers. In their marriage and other customs they do not differ from other converted Rajpúts.[1]

Matia Kanbis.

Matia[2] Kanbis, Believers, are found in Kaira and in twenty-two villages of north Surat, between the Ambika and Tápti rivers. By descent Hindus of the Leva Kanbi caste, they are followers of Imám Sháh, the saint of Pirána near Ahmedábád, who, about the middle of the fifteenth century, meeting them on their way to Banáras,[3] worked such wonders that they took him to be their spiritual guide. They also believe in Sindhsáh, probably Núr Satágur, the first Ismaili missionary to India (A.D. 1237), whose shrine is at Navsári in Surat, and in a *Pirzáda* of Burhánpur. In describing[4] the revolt of the Broach Matiás[5] in A.D. 1691 the Mirát-i-Ahmedi says: The Momnás

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[1] See Rajpúts page 62.

[2] The origin of the word Matia is doubtful. According to one story they are so called because they belong to the monastery *math* at Pirána; according to another the word comes from *mat* opinion, perhaps the believing Kanbis. Colonel Walker's derivation of Molesalám from *Muti-ūl-Islám* Submissive to Islám, seems to explain the word Matia and not the word Molesalám (Below page 68).

[3] Details given under Momnás.

[4] Persian Text, I. 338.

[5] The Mirat-i-Ahmedi calls them Mêtás or Matiás. Persian Text, I. 338.

Chapter II.
Subdivisions.
Hindu Converts
Landholders.
Matia Kanbis.

of Ahmedábád and the Khojáhs of Sorath are offshoots of the main Nazárian stock. The Matiás are a tribe who inhabit also the districts of Khándesh and Bagláua and engage themselves in agricultural pursuits. Those living in the Súba of Ahmedábád (Gujarát) are called Momnás and those who live in Sorath are called Khojáhs. Being converted by Sayad Imám-ud-dín they belong to a number of Hindu classes who entered Islám under his guidance. They have such faith in their religious teachers that they give a tenth part of whatever their yearly earnings may be to their spiritual guide. They carry this rule to so extreme an extent that if any of them has ten children he is bound either to present one of his children to the Sayad or to fix and pay the Sayad a money value or ransom for the child. Their large revenues derived from their followers enable the saints to enjoy a high degree of ease and splendour. So entirely do the saints look upon their *Muríds* (spiritual followers) as a source of revenue that the Sayads when marrying their daughters give away a number of their followers to them as part of their dower. Some Momnás remain members of their caste being Hindus in everything but religion. When Sayad Sháhji one of the descendants of Imám-ud-dín (A.D. 1691) succeeded his father in the spiritual headship of the Matiás so many thousands of his followers presented themselves at his place of residence, Karamthah near Ahmedábád, asking to be admitted to his presence that he could hardly find a moment of privacy and sometimes used to stretch out his foot from behind the curtain. The belief of his followers was so sincere that they used to consider even this act of their *Pír* a great condescension and used to kiss the saint's foot and place their offerings of money near it and retire satisfied and happy.[1] In the days of Hazrat Khuld Makáni (Aurangzíb A.D. 1658-1707) much attention began to be given to the Muhammadan Law and to the rooting out of dissent. Most men adopted very strait religious views to become popular with the emperor and accused the Matiás and their spiritual guide of being Ráfizis (Shiáhs). A few of the accused were thrown into prison. Some one reported to the emperor an account of Sayad Sháhji and his religion and ways. Aurangzíb ordered an enquiry to be held and the spiritual guide was ordered to present himself before the *Kázi* at Ahmedábád. Being unwilling to attend Sayad Shahji took poison and died. This inflamed the anger of his followers and to revenge his death a large number of Matiás crossed the Narbada and took Bharúch killing the Faujdár. They were destroyed by Mubáriz Bábi and Nazarali Khán the lieutenants of Shujaât Khán the viceroy of Gujarát, but not until they had made a most gallant stand willingly preferring death to defeat and captivity. Neither in food nor in dress do they differ from Hindus. All are cultivators, the same in character and condition as other Leva Kanbis. They call Bráhmans to all their chief ceremonies, and except that the Pírána saint is their spiritual guide, that they help to support and go to visit his tomb, and that they bury their

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[1] Blind belief in the spiritual guide is one of the necessary conditions of the Súfi religion, one of the doctrines of which is *Píri ma' khas ast iitikadi ma' bas ast* Our saint is straw, our belief is everything.

[2] Letter of 12th Feb 1805 in Bom. Gov. Pol. Rec. 45 of 1805.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.
Molesala'ms.

dead, their customs are Hindu. Their peculiar views have separated them from other Kanbis, and as they marry only among themselves they form a distinct body.

Molesala'ms, found chiefly in Broach and in the Rewa Kántha, are half converts to Islám, made from among Rajpúts, chiefly in the reign of Mahmúd Begada (A.D. 1459-1513). Of the name several interpretations have been given. According to Colonel Walker[2] (A.D. 1805), the word is a corruption of *Muti-ûl-Islám* Submissive to the faith, applied to the Girásiás in reproach, implying that they are merely passive Musalmáns professing the faith of Islám while practising the rites of their ancestors. Again the word *Maula* means master as well as slave. Taking it to mean master the rendering would be 'Masters in Islám,' like Khojáh or Lord, a case of the grant to converts of an honourable title. The third explanation is that during the first days of the success of Islám it was the custom that when an infidel was converted to Islám by a Musalmán that infidel was called the *Maula* of the converter.[1] When Mahmúd Begada converted these people to Islám, being a sincere and devoted Musalmán, in preference to calling his converts Maulas of Mahmúd he called them Maulas of Islám. The explanation given by Mr. Forbes[2] in the Rás Mála is that Rajpúts who were put out of caste in the time of Mahmúd Begada formed a separate class called 'Molesalám' because they had bowed or made *salám* to the *mehel* or palace of the Sultán. The Molesalám Thákors of Ámod and Kerváda in Broach claim descent from Jádav Rajpúts who were converted by Mahmúd Begada in A.D. 1486. Of the four derivations the second, namely that it means Masters in Islám, seems the most likely to be correct.

Molesalám thákors and chiefs, while employing Kázis Sayads and Maulawis, maintain the descendants of their old Bráhman family priests and support their Bháts and Chárans, whom the rich engage to while away their leisure hours by reciting poetry and the poor to serve as priests at marriages. A Molesalám will marry his daughter to a Sayad a Sheikh a Moghal or a Bábi, but not, as a rule, to a Musalmán of the lower order. The son of a chief may get a Rajpút girl in marriage. But other Molesaláms marry either among their own people or the poorer class of Musalmáns. Indoors a Molesalám wears a waistcloth; out of doors a turban coat and trousers, with, like a Rajpút, a cloth wound round the waist or thrown over the shoulders. Women wear a robe *sállá*, a bodice, and a petticoat. Molesaláms dine with other Musalmáns, but except that they sometimes take flesh, they eat and drink like Hindus.

Parma'rs.

Parma'rs are Rajpút converts. There is no record of the date of their conversion to Islám but they are referred to as having been already Islámised in A.D. 1317 when Mubárak Sháh formed his disreputable

[1] See Ibni Khallikán (Wafiát-ul-Aayán) Arab. Text 37, where in the biographical sketch of Al Isbaháni, the famous Háfiz or Kuraán reciter and historian, the author says that Al Isbaháni's first ancestor who became a convert to Islám was one Mihrán who joined Islám as a *Maula* of Abdullah son of Muáawiyah.
[2] Rás Mála, I. 343.

connection with a Parmár of the name of Hasan who was given the title of Khusrao Khán. Hasan's brother Hisám-ud-dín was given the viceroyalty of Gujarát but the Parmár Rajpúts of that province became so turbulent that he had to be removed. Farishtah[1] calls these Parmárs a class of Gujarát *pahlaváns* or athletes. The Parmárs are to be found in north Gujarát. They intermarry among the converted Rajpút classes and are either landowners cultivators or servants, that is messengers or policemen. They are a handsome and well-formed race.

Ra'thors.

Ra'thors, converts from the Ráthor tribe of Rajpúts, are to be found in small numbers in different parts of north Gujarát. The men are strong and well made, fierce in expression, and except that they do not shave the chin, hardly to be known from Rajpúts. Except wives of Hindu birth, who when living at their father's house dress like Rajpúts, the women wear the Musalmán scarf gown and trousers. The men earn their living as landlords peasants and messengers, and are idle and thriftless. They are Sunnis in name, but are not religious, neither learning the Kuraán nor saying their prayers. A few of them have Swáminaráyan pictures in their houses and reverence them. Their ceremonies are in many respects Hindu. At marriages the larger landlords keep to the Rajpút custom of sending a sword to the bride's house and bringing her back for the ceremony to the bridegroom's village. When the bride is a Hindu, both Bráhman and Musalmán ceremonies are performed. At deaths the women wail and beat the breast. Except that they marry only among Rajpúts and Kolis, either Hindu or Musalmán, they do not form a separate community and have no headman. Though in fairly good condition few of them send their children to school.

Sama's.

Sama's are found scattered over north Gujarát. According to Sir Henry Elliot[2] they are a branch of the great Yádava stock deriving their pedigree from Sámba the son of Krishna "who himself is known as Syáma or the Dark One." The Cháchnámah[3] represents the Samás as living on the banks of the Lower Indus about A.D. 712 and as coming out dancing with cymbals and trumpets to offer their allegiance to Muhammad son of Kásim, the Arab conqueror of Sindh. Their pedigree in which descent from the sun and the moon is hopelessly mixed shows that the Yádava story is a bardic or priestly invention to justify their place among Hindus. The Sámas are probably a Turk tribe which entered India during the seventh century A.D.

Shaikhda's.

Shaikhda's or **Shaikhs,** found chiefly in Broach and Ahmedábád, are one of the classes of devotees who worship at the shrine of Bála Muhammad Sháh, one of the minor Pírána saints. In their ways they differ little from the Matia Kanbis. They bury their dead, but except for this observance and for their name, their customs are Hindu. They are not circumcised, and do not eat with

[1] Persian Text, I. 219 - 222.
[2] Sir Henry Elliot's History of India, I. 191.
[3] Chachnámah in Elliot, I. 191.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LANDHOLDERS.

Musalmáns, but wear forehead marks *tíla*, and many of them belong to the community of the Swáminaráyans. At the time of marriage both a Musalmán and a Hindu priest attend. The Musalmán ceremony is performed by a *fakír* and the Hindu rite of *chori* or altar-worship by a Bráhman. Like the Matia Kanbis of Surat, the Shaikhdás form a distinct community.

Solankis.

Solankis, converts from the Solaṅki tribe of Rajputs, are found in small numbers in different parts of north Gujarát. They intermarry with the Ráthors and other converted Rajputs, and do not differ from them in look, calling, or customs.

Sumra's.

Sumra's, a Sindh tribe of Rajpút origin, were partly converted by Mahmúd Begada in A.D. 1473 (A.H. 876) during his conquest of Sindh.[1] Sir Henry Elliot calls the Sumrás 'a lunar race unquestionably of the Paramára stock and necessarily Agnikulas,' that is belonging to the Mihira Gurjjara or White Húṇa hordes of the late fifth or early sixth century.[2] The main part seem to have become converts to Islám about the beginning of the eighth century of the Christian era and to have called themselves descendants of the Arab tribes of Tamím and Kuraish and children of Tamím the Ansári.

Ta'nks.

Ta'nks, to whom belonged the family of the Sultáns of Gujarát (A.D. 1403-1583), are now rarely heard of. The Mírat-i-Sikandari[3] traces their origin to Rámchandra and says that they were excommunicated by the Kshatrias on account of one of their ancestors being addicted to wine. This is a play on the sound of the word *tyági* or degraded. The Tánks seem to represent the famous tribe of Takshaks who gave its name to the Panjáb or Takkadesh.[4] The family of the Gujarát Sultáns was descended from two Tánk brothers named Sáhu and Saháran. The ancestors of these men together with the Gurjjaras appear to have been long settled in the Panjáb plains in the neighbourhood of Thánesar in Sirhind. Having treated Fírúz Tughlak (A.D. 1351-1388) with great hospitality in one of his hunting expeditions the brothers were taken by him to Court and converted to Islám and raised to positions of trust about his person. The author of the Sikandari[5] rejects the charge that the Tánks were *kaláls* or wine manufacturers and sellers. He says: The Tánk rulers of Gujarát were men of kind and generous natures who during the span of their power did incalculable good to the creatures of Allah.

IV.—Crafts.

CRAFTSMEN.

Of craftsmen there are twenty-two classes: Bandhárás, silk-folders; Bhádbhunjás, grain-parchers; Chhípás, calico-printers; Chúndadigirás, silk printers and dyers; Chunárás, limeburners;

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1 Mírat-i-Sikandari (Mahmúd Begada) MS. page 102.
2 Sir Henry Elliot's History of India, I. Appdx. 490.
3 Mírat-i-Sikandari, Persian Text Surat MS. page 3.
4 Elliot's Tribes of the North-West Provinces, I. 107-109, 114.
5 Persian Text Surat MS. page 9.

Chudigars or Chudiwálas, braceletmakers; Ghánchís, oilpressers, Kághzis, papermakers; Kadiás, brickmakers; Kasáis, butchers; Kharádis, turners; Khátkis, tanners; Lohárs, blacksmiths; Maniárs, ivory-workers; Momnás, weavers; Multáni Mochis, shoemakers; Nálbands, horse-shoers; Pánjnigars, starchers; Rangrez, dyers; Saláts, masons; Sonis, goldsmiths; and Táis, weavers.

Chapter II. Subdivisions. HINDU CONVERTS. CRAFTSMEN.

Bandha'ra's.

Bandha'ra's, Silkfolders, found in considerable numbers over the whole of Gujarát, are converts from the Hindu caste of the same name. The men are strongly made, rather short, and fair shaving the head and wearing the beard. The women are middle-sized, rather short and fair with good features. Their home speech is Hindustáni. Except that their trousers are unusually short, and that some of them in north Gujarát wear the three-cornered turban, the men dress like ordinary Musalmáns. Most of the women wear the Hindu dress, very often the silk robes sent them to clean. Their ornaments are like those of ordinary Musalmáns. In north Gujarát the men beat wash and fold silk and silk robes, both new and old, the women helping them in their work. In the south, in addition to the washing and folding, they sell silk and silk-cotton cloth. They are clean, honest, hardworking, sober, quiet, thrifty, and fond of amusement. The women appear in public. As a class they are fairly off, able to save, and few of them in debt. They are Sunnis in faith, knowing the Kuraán, and most of them careful to say their prayers. There is nothing peculiar in their customs. They marry only among themselves and have a well-managed union but no special headman. Some of them teach their children Gujaráti and a few English. None have risen to any high position.

Bha'dbhunja's.

Bha'dbhunja's, Grain-parchers, literally parchers at the fire-place *bhád*, are found in all parts of the province. They marry with other Musalmáns and do not form a separate class.

Chhi'pa's.

Chhi'pa's, Calico-Printers, found in north and central Gujarát, are Hindu converts, some of them of the Gujaráti and others of the Márvádi caste of the same name. The Márvádis are late arrivals. Most of them came in the year of the last Márwár famine (A.D. 1868), and others still keep coming. The Gujarátis are strong, well-made, tall, dark with shaved head and full beard; the Márvádis are stronger, lighter in colour, and have the head unshaved. The women of both classes are well made and fairish with irregular features. At home the Gujarátis speak Hindustáni and Gujaráti; the Márvádis the dialect of their own country. Except that the men wear the waistcloth, the Gujarátis, both men and women, dress like Musalmáns of the lower order. The Márvádi men have a small red or particoloured turban, a Hindu coat, and a waistcloth. Their women dress like Hindus in a red headscarf *odna*, the long loose unbacked Márvadi bodice, and the long full low-waisted petticoat. They work as calico-printers, the Gujarátis being quiet and the Márvadis quarrelsome. Neither has a good name for honesty, and both are thrifty to stinginess. Their condition is good the Márvádis having in a few years raised themselves from beggary to comfort. They are Sunnis in religion, and though only a few can

Chapter II. Subdivisions. HINDU CONVERTS. *CRAFTSMEN.*

read the Kuraán, they are careful to say their prayers. They have no special spiritual guide and no peculiar customs. At all their settlements each class has a well-managed union *jamáat*, with a headman chosen by the members. Neither class sends their children to school.

Chundadigira's.

Chu'ndadigira's, Silk-knot-Printers, are found over the whole province. They have no subdivisions. They claim to be of Arab descent and to have come into Gujarát through Sindh; but most of them are probably of Hindu origin. They are of middle height, fair, and well-featured, allowing the hair and beard to grow. The women are well made and have good features. Their home tongue is Hindustáni and Gujaráti in Káthiáwár. Both men and women make patterns in cloth by gathering the silk in puckers and rosettes and knotting it. In Surat, but not in Ahmedábád, they dye. Some are in Government service as messengers and constables. Especially in north Gujarát they are hardworking, sober, thrifty, hospitable, and rather quick-tempered. They are in middling condition with steady but low-paid work. Sunnis in faith, they are zealous for their religion, some, both women and men, knowing the Kuraán. For three days after a death the mourners are fed at the common cost, for six days more by their relations, and on the tenth day they give a dinner. They form a distinct community, marrying only among themselves. They have a union but no headman. The men in Ahmedábád work together in one room, where, in the evening they play chess and read. They send their children to school, and some of them teach them English. They are a pushing class, and some have risen to good positions: one is superintendent of the Lunáváda state and another, lately dead, was a good Hindustáni poet.

Chuna'ra's.

Chuna'ra's, Limeburners, found in small numbers in all parts of the province, are said to be converts from low class Hindus. Their home tongue is Gujaráti. The men wear a three-cornered turban, a coat puckered under the arm, and a waistcloth; the women dress like Hindus. They make and burn lime and work as bricklayers; the women do house work. They are noisy idle and dissipated. As a class they are well-to-do and able to save. They are Sunnis in name, but know little of their religion. At deaths the women beat the breast and wail. They marry only among themselves and have a union but no headman. They do not teach their children or better their condition.

Chu'di'wa'la's.

Chu'di'wa'la's, Braceletmakers, found in all parts of the province, are said to be converted Hindus of the same class. They speak Hindustáni at home. Of middle height and slightly built, they vary much in colour, and wear the hair and beard. The women are middle-sized, fairish, and good-looking. Both men and women dress like the poorer Muhammadans of south Gujarát. They make and sell bracelets of glass and lac or tin, some of the tin ones ornamented with borders of gold and brass leaf. They are sold in three-pair sets at 4 annas to 4 rupees the set. The women go about selling the bracelets. The men are honest, hardworking, quiet, sober, and thrifty. They are Sunnis in religion, some knowing the Kuraán and saying their prayers.

They are poor, some of them in debt. They have no peculiar customs. They marry with other Musalmáns. They form a well-ordered body, but have no headman. A few teach their children Gujaráti but not English. None have risen to any high position.

Chapter II. Subdivisions. Hindu Converts. Craftsmen. Gha'nchis.

Gha'nchis, Oilmen, are found in all parts of the province, especially in the north. In some places they are known as Ghánchis and in others as Ghánchi-Bohorás, the word Bohora being apparently used in the general sense of un-armed Hindu converts. They are said to be the descendants of Hindus of the Pinjára and Ghánchi castes. Like the Musalmán Pinjárás they call themselves *Mansúris* or followers of Mansúr. The men are strong, big, well-made, and fair. The young men wear the hair and keep the beard short. The old shave the head and let the beard grow. The women are handsome, fair, and well-featured, in appearance much like Hindu Ghánchis. In their houses they speak Gujaráti. The men wear a Musalmán turban and a high-fastening coat. In Ahmedábád they wear the waistcloth, and in the Panch Mahâls sometimes a waistcloth sometimes trousers. The Godhra women have lately taken to wearing the Musalmán dress. But except that young girls put on the Muhammadan scarf, in other places they dress like Hindus. The men are cartdrivers oilpressers milksellers and peasants, the women sell milk and do house work. In oil the Musalmán Ghánchi deals wholesale, selling to a retail Hindu Ghánchi. Their houses are tidy and well kept. The men are fairly honest, hardworking, sober, thrifty, and quarrelsome; the women especially those of Godhra are fond of pleasure and dress. As a class they are well-to-do. Sunnis in religion they call themselves followers of Mansúr, but have no special practices. Except the Godhra women who as a class are religious, they are ignorant of their faith. Like the Sunni Bohorás, the Pinjárás and the Karáliás, they have curious forms of names, using *Ibla* for Ibráhim, *Dosla* or *Dohla* for Dosa, *Momda* for Muhammad, *Isab* for Yúsuf, *Fazla* for Fázal, and *Fatu* or *Fatali* for Fátimah. They also use Hindu names as Jívi, Mánkor, and Dhanbái. At marriages their women, as among the Hindus, go singing with the bridegroom to the bride's house, and at marriage feasts they generally have Hindu dishes. In Modása like Hindus the women wear up to the shoulder rows of broad ivory rings. At deaths the women wail and beat the breast. They marry only among themselves and the Pinjárás. They form a separate body *jamát,* with its headman chosen by the members. They have begun to teach their children Gujaráti and a few English. Though some of them are rich none have risen to any high position.

Ka'ghzis.

Ka'ghzis, Papermakers, are found in considerable numbers in north Gujarát. They are said to be converted Hindus. As a rule they are big brawny men, fair, and well-featured. Some shave the crown of the head, some the whole head, and a few young men let the hair grow. All wear the beard. The women are middle-sized, well-made, fair and with regular features. The men wear a large loosely-tide round red or white turban, either the common coat or one puckered under the arm, short trousers *cholnás,* and shoes. The women indoors dress in gown and trousers like other Musalmáns, out of doors

Chapter II.
Subdivisions.
HINDU CONVERTS.
CRAFTSMEN.
Ka'ghzis.

they put on the over-gown *pishwáz.* They make and sell the strong coarse country paper for which Ahmedábád has long been famous.[1] The women help and do house work. The men are quiet honest hard-working and sober, but rather fond of pleasure. Formerly their craft was prosperous, but of late years the demand has fallen off. Sunnis by religion, many, both men and women, know the Kuraán and are careful to say their prayers. They are followers of the Chishtís of Ahmedábád and treat them with much respect. Their customs are those of ordinary Muhammadans. They marry only among themselves and under their spiritual guide form a distinct body. Some of their boys learn Gujaráti and Arabic and a few English. None have risen to any high position.

Kadia's.

Kadia's, Bricklayers, found in small numbers in all parts of Gujarát, are converted from the Hindu caste of the same name. In the north their home tongue is Gujaráti and in the south Hindustáni. Tall strong and dark with regular features, they wear the hair in the north and in the south shave the head. All grow large beards. The men in north Gujarát wear the Musalmán turban, the young red or bronze-coloured and the old white, a coat of Hindu shape, a waistcloth, and shoes. In south Gujarát they wear a broadfolded round turban, generally of coloured cloth, a coat of Hindu shape, loose short trousers, and shoes. The women in the north dress like Hindus and in the south like Musalmáns. They are bricklayers, and in Surat have a name for their taste in decorating the walls of rooms. The women do house work. They are quiet, honest, sober, hardworking but rather thriftless. The women are allowed to appear in public. They are poor and not free from debt. Sunnis in religion, some know the Kuraán and almost all are careful to say their prayers. They are followers of a descendant of the Pírána saint Imámsháh and are much devoted to him. There is nothing special in their customs. They marry only among themselves and form a separate body with their spiritual guide as head. They do not teach their children either Gujaráti or English. None of them have risen to any high position.

Kasa'is.

Kasa'is, Butchers, are found in large numbers in all parts of Gujarát. They are of two classes, beef-butchers *Gáo Kassáb* or *Gái Kasái* and mutton-butchers *Bakkar Kasái.* Both of them believe themselves to be of Rajpút origin. Cow-killing butchers do not intermarry with goat and sheep-killing butchers. They are tall, strong, and of average fairness; their women are handsome and well-featured. So well fed are they that according to a Hindustáni proverb *Kasái ki beti das baras men bachha janti hai* The butcher's daughter has a child when ten years old. In the cities their home tongue is Hindustáni and Gujaráti in the country. The men wear ordinary turbans, some of them rich and gaudy, a coat, tight trousers, and shoes. In towns the women dress like Musalmáns and in country parts like Hindus. Like cooks *bhatiáras* they are fond of putting on ornaments. The elder

[1] Neither the Daulatábád nor the Kashmír paper equals either in whiteness or purity that made at Ahmedábád, Bird's Mirát-i-Ahmedi, 105.

Chapter II. Subdivisions. HINDU CONVERTS. *CRAFTSMEN.* Kasa'is.

women help in the sale of the lighter and smaller parts of the animals. Except for thrift, the butcher has credit for few good qualities. The proverb says *Ná dekhá ho bág to dekh bilái, Ná dekhá ho thag to dekh Kasái* If you have not seen a tiger, look at a cat; if you have not seen a *thag* or strangler, look at a butcher. The women are famous for their powers of abuse. They are well off, most of them saving money. Sunnis in religion, a few both among men and women know the Kuraán and are careful to say their prayers. They have no unusual customs. They marry only among themselves. They have a headman and a well-managed union, with a common fund spent on mosques, on feeding travellers, and on the poor. With few exceptions they are illiterate. None have risen to any high position.

Khara'dis.

Khara'dis, Turners, are found in small numbers over the whole province, and form a large body in Ahmedábád. The Ahmedábád Kharádis are said to be converts from the Hindu caste of the same name; in Surat and other places they seem to be a mixed class. They are of average height and colour, with nothing special in their appearance. The women are said to be goodlooking. Both women and men dress like Musalmáns. They are turners by craft, their women giving them no help in their work. They are quiet and sober with no very good name for honesty or thrift. As a class they are well-to-do. Sunnis in faith, they are religious, most of them knowing the Kuraán. Their customs are those of ordinary Musalmáns. They marry only among themselves and have a union but no headman. They do not teach their children either Gujaráti or English and none have risen to any high position.

Kha'tkis.

Kha'tkis, Tanners, found in considerable numbers all over the province, form two classes, tanners proper, and felt-makers *dhálgars* literally shield-makers. They belong to the same class as butchers and intermarry with them. Though not so well off, they are like butchers in look, dress, speech, and character. They tan sheep and goat skins, and in country places sell mutton. They go round villages buying skins, and after tanning them sell to wholesale hide merchants. The women help in the work of tanning.

Luha'rs.

Luha'rs, Blacksmiths, found in west Gujarát, Gogha, and Káthiáwár are immigrants from Sindh. The men are rather short weak and dark, the hair of their head moderately long, the beard short and rather full. The women are dark. At home they speak Gujaráti. The men dress like Memans with a Musalmán turban coat and trousers. The women dress like Hindus. They make knives, nutcrackers, iron tools, spearheads, and daggers. The women do house work. They are quiet, hardworking, thrifty, and fairly off. They are Sunnis in religion, some of them knowing the Kuraán and being careful to say their prayers. They have no special customs. They marry with other Musalmáns and have no separate headman or union. They teach their children Gujaráti but not English. None of them have risen to any high position.

Mania'rs.

Mania'rs, Ivory Banglemakers, found chiefly in Ahmedábád and Káthiáwár and a few in Surat and Broach, are converted Hindus. They

Chapter II.
Subdivisions.
HINDU CONVERTS.
CRAFTSMEN.
Mania'rs.

are fair and goodlooking. The home tongue of some is Gujaráti and to others Kachhi. The men wear a large loose turban, a coat, and a waistcloth, or very loose trousers of striped cotton cloth. The women in north Gujarát and Káthiáwár dress like Hindus, generally wearing a black robe to set off their fair skins. They make bracelets and other ivory articles. The women do house work. The men are quiet hardworking and thrifty. They are well-to-do and able to save. Sunnis in religion, some know the Kuraán and are careful to say their prayers. They have no spiritual guide, but reverence Sháh Álam the well-known Ahmedábád saint. Like the Ghánchis, the women sing wedding songs, and at deaths beat the breast and wail. They marry only among themselves, and form a separate union with a headman. Few teach their children Gujaráti and none English. Some of the Gujarát Maniárs have risen to great wealth in the ivory trade in Bombay.

Momna's.

Momna's, properly *Momins* Believers, are found in considerable numbers all over Gujarát. They are the descendants of Hindus of many castes, converted[1] to the Shiáh form of faith by different members of the family of Ismáilia Sayads, of whom Imámsháh (A.D. 1449) of Pirána[2] is the most distinguished. Though from their head-quarters known as Rádhanpuri Dhándhári or Pálanpuri, and from their more immediate religious guides known as Masháikhsháhi Núrsháhi and Mahmúdsháhi, all are Imámsháhi Musalmáns. With the Matiás of Khándesh, the Gujarát Momnás, about the close of the seventeenth century (A.D. 1691), rose in revolt, taking, and for some time holding the city of Broach.[3] The men are short, rather stout, fair, and well-featured. Most of them shave the head and wear the beard; but the Ahmedábád sect spare the Hindu topknot, and shave the face except the upper lip. The women are well-made and fair with regular features. The men of the Ahmedábád sect wear the Vánia turban and in every part of their dress copy the Hindus. Other men wear a three-cornered Muhammadan turban and coat, and either the Hindu waistcloth or trousers so loose as to give them the name of *ghágharia* or petticoated Bohorás.[4] The women, except a few in Surat, dress like Hindus. Almost all eat flesh, but for fear of offending the Hindus, whose wishes their position as weavers forces them to humour, they do not use it at their public dinners. The men are silk and cotton weavers,

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[1] Of their conversion two stories are told, one, that Imám Sháh by bringing rain after two seasons of scarcity, converted a large body of Hindu cultivators. The other that a band of pilgrims were passing Pirána on their way to Banáras. Imám Sháh offered to take them there. They agreed and in a trice were in the holy city. They paid their vows, bathed in the Ganges, and awoke to find themselves in Pirána.

[2] Pirána is ten miles south-east of Ahmedábád. Details of the Pirána tombs are given in the Ahmedábád Statistical Account under Pirána. There are five chief tombs: Imámsháh's, worshipped it is said chiefly by Hindus; Bála Muhammad's, worshipped by the Shaikhs or Shaikhdás; Surábhái's, worshipped by Rabáris and other Hindus; Bákar Ali's, worshipped chiefly by Hindus; and the tomb of Núrsháh the direct head of the Núrsháhi Momnás. Masháikh, who gives his name to the Masháikhsháhi Momnás is buried at Ahmedábád, and the tomb of the leader of the Mahmúdsháhis is at Bhadiád near Dholera.

[3] Watson's Gujarát History, 82.

[4] For other cases of the general use of Bohora see Above page 24.

dyers, cloth-dealers, and husbandmen. In Kaira and other parts of north Gujarát many of the weavers are said to have once been husbandmen. The women weave and prepare thread. Not over-honest or truthful they are hardworking, sober, tidy, and almost niggardly in their thrift. The women appear in public. The Momnás are Shiáhs in faith. Except the Ahmedábád sect, they read Kutb-ud-dín's Gujaráti Kuraán, and as a prayer repeat their saint's name. The Ahmedábád sect, instead of the Kuraán, read Imámsháh's book of religious rules and some of them are said stealthily to worship Hindu gods. Many Momnás who are Shiáhs at heart profess to be Sunnis. But there would seem to be in Surat a small body of Momnás who really belong to the orthodox faith. These have lately separated though they still intermarry with their Shiáh connections. All practise circumcision and bury the dead. In other matters the customs of the Ahmedábád sect differ considerably from those of regular Muslims. Hindu names are common in north Gujarát though rare in the south, and while with ordinary Momnás marriages take place according to the Musalmán rules, the Ahmedábád sect, in addition to the Musalmán marriage, call in a Bráhman and go through the Hindu ceremony.[1] In north Gujarát, among all Momnás marriage takes place at a very early age, sometimes before the children are weaned, and they follow the Hindu practice of holding a high festival when the bride comes of age and goes to live with her husband. At deaths, like Hindus, the women wail and beat the breast. Except the Ahmedábád sect, all Momnás intermarry, the Kázi of ordinary Musalmáns performing the ceremony. Each settlement has its union, headman, and code of rules which are generally well kept. Among Pálanpur Momnás serious disputes are referred to the spiritual guide at Pálanpur, to whom every adult pays a yearly tax of Rs. 1¼. They teach their children Gujaráti and some in Surat English. None of them have risen to any high position.

Mu'lta'nis and Mu'lta'ni Mochis.

Mu'lta'nis and **Mu'lta'ni Mochis**, Shoemakers from Multán, are found in all the chief cities of Gujarát. Escaping from North India, probably on the occasion of one of the early Muhammadan invasions, they settled in Gujarát and were, according to their own account, converted to Islám during the reign of Mahmúd Begada (A.D. 1459-1513). People calling themselves Múltánis sell dry fish and fuel and petty grocery in Násik. These according to General Briggs (Transac. Lity. Socy. Bombay. Vol. I. page 193) emigrated from Multán in A.D. 1739 when Nádir Sháh invaded India and they followed Ásuf Jáh the Nizám to the Dakhan. In the north of Gujarát there are Múltáni Patháns or simply Múltánis who add the title Khán to their names and are soldiers tailors or servants. The heaviness of their faces and bodies may be taken as a proof of their northern origin. As far as possible they marry among themselves. They say they came originally from Múltán. The north Gujarát Múltánis speak Hindustáni. The men dress like middle-class Musalmáns, the

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[1] Among Mahi Kántha and Parántij Momnás the practise noticed by Mr. Melvill in 1827 (Bom. Gov. Sel. X. 9) of having a marriage ceremony performed by a Bráhman is still kept. The Ahmedábád sect intermarry with the Parántij Momnás, and when such has been the custom in the bride's family the Hindu marriage is performed.

Chapter II.
Subdivisions.
HINDU CONVERTS.
CRAFTSMEN.
Mu'lta'nis and Mu'lta'ni Mochis.

women wear the petticoat and *sári*. Their home tongue is Hindustáni with a peculiar accent. The men are slightly made, many of them with a stoop, dark or ruddy-olive in colour, but with regular features; the women are well-made and fair. Their houses are small and one-storied, always with a veranda, where the men and women sit together at work. Inside there is little furniture, a bed or cot, some mats and stools, and a few cooking pots. There is nothing special in their food. The men dress like Musalmáns of the lower order. The women wear a red cotton headscarf *dupatta*, a red gown *pishwáz*,[1] and trousers. They have no special ornaments. In times of mourning, though like other Musalmáns their widows break their bangles, unlike them they continue to wear the red headscarf. They are hardworking and thrifty, but have a poor name for honesty. Many of them are workers in leather. In making shoes, contrary to the usual practice, they sew the leather wrong side out and then turn it. Especially among women, their shoes are in great request, and though in poor circumstances few of them are in debt. Sunnis in name, they care little for religion and have no special customs or beliefs. They hold a low position among Musalmáns, forming a separate body, marrying only among themselves. They are without a headman or any class organization. Hardly any of them can read or write and very few send their children to school.

Na'lbands.

Na'lbands, Horseshoers, are found in all districts. The men shoe horses and the women spin cotton. They intermarry with other Musalmáns, and are like them in look speech and dress, and have no separate union or headman. They are thrifty and well-to-do but bear no very good name for cleanliness honesty or soberness. They are fairly religious. As a rule they are illiterate, but one in the north has risen to be a clerk in Government service.

Pa'njniga'rs.

Pa'njniga'rs, Cotton-thread Starchers, found in all parts of the province, are converts from the Hindu caste of the same name. They shave the head, but there is nothing special in their look. At home they speak a mixture of Hindustáni and Gujaráti, and both men and women wear the ordinary Musalmán dress. All are engaged in starching thread. They are quiet thrifty fairly sober and honest. Their work though steady is poorly paid, and as their craft is easy to learn there is much competition. Sunnis in name, they are not a religious class, few of them knowing the Kuraán. They marry only among themselves and have no special customs. They have a well-managed union with a separate headman. They do not send their children to school.

Hi'r Pa'njniga'rs.

Hi'r Pa'njniga'rs, Silk Starchers, though they intermarry and in all respects resemble them, are a separate body from the Pánjnigárs or cotton starchers. Musalmáns have a monopoly of this craft as the starch is made of old leather boiled down with limejuice and Hindus will not touch it.

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[1] The *pishwáz* worn by these women is in some points unlike that of ordinary Muhammadans. It has not the usual number of folds and plaits, and is made to serve the purpose of the bodice which they do not wear.

Chapter II.
Subdivisions.
HINDU CONVERTS.
CRAFTSMEN.
Rangrez.

Rangrez, Dyers, found in all parts of Gujarát, are of Hindu origin and said to be converts from the Khatri or Hindu weaver caste. They have no subdivisions. They are tall muscular and fair wearing the hair and a full beard. The women are of middle height fair and well-featured. Their home tongue is Hindustáni. Both men and women dress like Muhammadans. The Rangrez women of north Gujarát wear shirts and scarves of a dark purple or bronze. They dye in all colours, and deal in safflower *kasumba*. The women knot cloth for calico-printing. They are quiet sober hardworking and thrifty, and are well-to-do and able to save. The women appear in public. They are Sunnis by religion, teaching their children the Kuraán and being careful to say their prayers. Except that at marriages the bridegroom walks instead of riding, they have no peculiar customs. In north Gujarát Musalmáns of different classes are known as Rangrez, but in Surat there is one distinct community who marry only among themselves and have a union and headman. Most of them besides the Kuraán, teach their children Gujaráti and sometimes English. None of them have risen to any high position.

Sala'ts.

Sala'ts, Masons, found all over the province, are said to be mostly converts from the Hindu caste of the same name. Except Márwári Saláts, who come and go between Márwár and Gujarát, they have no subdivisions. They are strong brawny men, with nothing marked in their appearance. Stone masons by craft some of them are skilled carvers, able to restore the most delicate of the old mouldings and traceries. They speak Hindustáni, and both men and women dress like Muhammadans. The women do not help the men in their work. They are quiet and hardworking but not particularly sober and somewhat thriftless. As a class they are rather badly off. Their customs are those of ordinary Musalmáns. Sunnis in name, they are not religious, few of them knowing the Kuraán. They intermarry with other Musalmáns, but have a separate union and a headman of their own. They do not teach their children and none have risen to any high position.

Sonis.

Sonis, Goldsmiths, found in small numbers in Kachh Káthiáwár and Ahmedábád, are converts from the Hindu caste of the same name. The men are fair and the women handsome. They speak Hindustándi. The men wear a threecornered turban, a coat puckered under the arm, and short trousers. The women dress like Hindus. They all work in gold and silver, and have a bad name for adulterating by mixing cheaper metals. The women help the men in their work, but, as they do not know whom their daughters may marry, the men keep the craft secrets hid from their wives. They are hardworking and sober but not very thrifty. As a class they are well-to-do. Sunnis by religion, some know the Kuraán and are careful to say their prayers. They are disciples of Sayads descended from the Pírán Pír. Except that at deaths the women beat the breast and wail, they have no special customs. They have no separate union or headman. They teach their children Gujaráti but not English. None of them have risen to any high position.

Chapter II. Subdivisions. Hindu Converts. *Craftsmen.* Ta'is.

Ta'is, Silk Weavers, found in all parts of Gujarát, claim to take their name from Tái, a city between Turkey and Arabia, and to have been taught weaving and sewing by the Prophet Idrís. They claim descent from Hatím of Tái, the famous Arab hero who flourished immediately before the birth of the Prophet and whose name is proverbial in Arabia for generosity. In Gujarát they are a mixed class some of them foreigners, who seem to have come from Sindh about a thousand years ago, and others converted Gujarát Hindus. Of middle size, weak, light-complexioned, and with fairly regular features, they wear the beard, shave the head, and can hardly be known from other Musalmáns of the lower order. The women are goodlooking and well-made. At home some of them speak Hindustáni and others Gujaráti. Except that they wear tight trousers, there is nothing peculiar in the men's dress. The Táis of Balsár in the south of Surat claim Arab descent, and wear a Káyasth-like turban, a coat puckered under the arm, and loose Momna-like trousers and shoes. In large towns the women dress like Musalmáns and in country places like Hindus. Except in Balsár where some families do business as bankers and moneylenders, all weave cotton robes and turbans. They are quiet honest hardworking and steady, but their work is badly paid and most of them are poor. They are Sunnis in faith, and, especially in Ahmedábád and Surat, are a religious class, going to the mosque five times a day. Their customs are those of ordinary Musalmáns. They marry among themselves and form a separate union with a headman of their own. Some send their children to the Mulla to learn the Kuraán, but as a class they are illiterate.

V.—Service.

Servants.

Under Service come eleven classes, nine of them, Behrúpiás, Bhánds, Bhattís, Bhawayyás, Gandhraps, Kamáliás, Madáris, Mírs or Mírásis, and Táschis, singers and players; one of them, Sipáhis, soldiers and watchmen; and one Turki Hajáms, personal servants.

Behru'pia's.

Behru'pia's, Men of many forms, one of the eight classes of actors and players, are found in small numbers all over Gujarát. They are a mixed class. At home they speak Hindustáni, and except when performing dress like ordinary Musalmáns. They are ventriloquists and actors with a special skill of dressing one side of their face like a man and the other side like a woman, and moving their head about so sharply that they seem to be two persons. The women never act but do house work. The men are clean honest clever and religious, but rather idle, and some of them unthrifty. The women do not appear in public. Though poor, they are generally free from debt. Sunnis in faith, a few know the Kuraán and are careful to say their prayers and follow a religious guide. They do not form a distinct community and have no headman.

Bha'nds.

Bha'nds, Buffoons, belonging to all classes but chiefly new-comers from the North-West, are found in all large Gujarát towns. They vary much in appearance and speak Hindustáni and dress like ordinary Musalmáns. They sing dance and act, going about in troops

Chapter II.
Subdivisions.
Hindu Converts.
Servants.
Bha'nds.

táifah of not less than ten members, each troop with its leader *jamadár* and its clown. They do not act plays, but tell stories and satires on society as witty and quaint as they are immodest. Between the tales the clown mimics, and the leader sings or dances, sometimes with great skill, the troop accompanying on the fiddle and tambourine. When he dances the leader holds over his head a scarf *odna*, puts over his man's dress a gown *pishwáz*, and wears bells at his ankles. They are paid from Rs. 15 to Rs. 100. Half of this goes to the leader and the rest is shared among the troop. They are idle and fond of amusement and neither honest nor sober. Some of them are Sunnis and others Shiáhs. They are fairly religious and a few are able to read the Kuraán. They have no peculiar customs, and except those of the same troop form no separate body. They teach their children Hindustáni and a few are Persian and Arabic scholars.

Bhatti's.

Bhatti's are a tribe of Rajpúts converted to Islám by Mahmúd of Ghazni (A.D. 1001-1030) during one of his invasions and removed to Bhatinda a town lying between Dehli and the Satlaj.[1] The Gujarát Bhattis have so mixed by intermarriage with the other Musalmán classes that they retain no peculiarity of feature dress customs or character. They serve as messengers or village servants in north Gujarát.

Bhawayya's.

Bhawayya's, Strolling Players, found all over Gujarát are converts from the Hindu class of the same name. The men are of average height and dark, shaving the face and wearing the hair. The women are handsome. They speak Hindustáni. In private the men dress like Muhammadans, and when they act, they dress either like Muhammadan men or women. The women wear the Musalmán dress. The men dance and play before males; the women sing before females. Both men and women lead dissipated lives. As a class they are poor, some of them in debt. They also come to a house where a son has been born and demand gifts. Sunnis in religion, some know the Kuraán, and a few are careful to say their prayers and have a religious guide. They have no special customs. They marry among themselves and have a union but no headman. Very few of them teach their children and none have risen above the position of strolling dancers.

Gandhraps.

Gandhraps, Singers, found all over Gujarát, are said to be converts from the Hindu class of the same name. The men are middlesized strong fair and well featured; the women handsome. They speak Gujaráti. The men wear a three-cornered turban, a coarse coat, and short tight trousers; the women a head-robe and petticoat. In the dry season they move about the country, and in the rainy months they go to their homes in north-west Gujarát and cultivate. They travel in bands of six to ten; the girls singing and dancing and the men accompanying them on the drum or tambourine. The wives do not perform in public. As a class they are fairly off, some of them able to save. They are Sunnis in religion. A few read the Kuraán

[1] Tabakát-i-Násiri by Major H. G. Raverty, I. 79, 80 note 1.

Chapter II.
Subdivisions.
HINDU CONVERTS.
SERVANTS.

and are careful to say their prayers, and have a spiritual guide. As the girls become professional dancers and prostitutes, the men never marry in their own class. They seek wives from among poor Musalmáns and sometimes Kolis, paying the fathers Rs. 5 to Rs. 10. The parents live on their daughters' earnings. They have a union and a headman, and during the rainy season generally meet together at marriages. They do not teach their children and show no signs of improvement.

Kama'lia's.

Kama'lia's, The Perfect, are sprung from Kanoj Bráhmans, worshippers of Bahucheráji, who were converted by the Musalmán Emperor Alá-ud-din (A.D. 1297). Their name is derived from *kamál* or perfect, the title given to their headman when converted to Islám. When they go to Bahucheráji they beg in the name of the goddess. They do not circumcise, and except that they brand a dead man's breast and bury him, their ceremonies are Hindu. Some of them are said to be married and have children, others are said to earn a living as eunuchs. Of the Kamáliás the author of the Mirat-i-Ahmedi[1] says: In the sub-district of Chunvál, forty miles to the north of Ahmedábád in the village of Sankhanpur under Pattán is a temple wherein is no idol but a window or niche in its western wall which is named after Bahuchra one of the names of the goddess Bhawáni. There are many stories told of this niche which owing to their length we cannot mention here. The most wonderful fact about this temple are its worshippers who are divided into two classes, the Paváiyas and the Kamálias. The Paváiyas (who are no other than the Hijdás) are men who have adopted female attire and manners. The Kamáliás are men of the military profession who always bear the emblem of Bahuchra which is a trident. Both classes are Musalmáns in name but infidelity is better than their Islám. The Rajpúts and Kolis of those parts who are freebooters and highway robbers so respect these men that if one of them is engaged as a convoy for a caravan, they do not rob it. The cock and the peacock being the vehicles of the goddess are offered at her shrine and no one can harm these birds there. They sacrifice buffaloes at Bahuchra's shrine and make the forehead mark with the victim's blood. Many pilgrims perform vows at the temple and fast till they obtain their wish. Many blind persons are reported to have regained their sight at the temple by these vows. Others who pray or vow to obtain an object of desire or even a horse are given a dream to proceed to a particular person to secure it. The person to whom the votary is directed also gets a dream wherein he is made to identify the votary and is told what to give him.

Mada'ri's.

Mada'ri's, that is Followers of saint Sháh Madar, also called **Ba'zigars,** Funmakers or Jugglers, are a wandering tribe of players, moving in bands of two or three families over the whole of Gujarát and Málwa. They are converted Hindus of the Nat or tumbler class. The men are middle-sized, strongly made, dark, and well featured. The women are handsome but very dark. They speak Hindustáni

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[1] Persian Text, II. 98.

Chapter II. Subdivisions. HINDU CONVERTS. SERVANTS. Mada'ri's.

and a peculiar dialect of their own. Both men and women dress like Hindus, the men with a cloth wound round their head, a tight-fitting jacket and waistcloth, the women in a small headscarf tight-fitting bodice and flowing petticoat. The men are snakecharmers tumblers and tricksters. The women do not perform with the men but dance and sing before women and sometimes act as prostitutes. They are tidy but idle dissipated and fond of thieving. Sunnis in name, they know little of their religion, worshipping Musalmán saints and Hindu gods and following Hindu customs. They marry only among themselves and form a separate community with a headman. They do not teach their children and show no signs of bettering their position.

Mi'rs or Mira'si's.

Mi'rs Nobles or **Mi'rasi's** Landlords, also called Langhás or singers, Dholis or drum-players, and Doms after the tribe of that name, are found all over Gujarát, but chiefly in the large towns of the north. They were originally of two classes, one the descendants of Gujarát Bháts or bards, the other from northern India partly of Bhát descent and partly connected with the Doms.[1] Mírs now by intermarriage form a single community. The men are tall well-made rather tawny in colour and of good features; the women are well-made and handsome. The Káthiáwár Mírasís wear a large loose-twisted turban, a short jacket, trousers loose above but tight at the ankles, and over the trousers a cloth *lungi*, wound round the waist and hanging to the knees. All others dress like poor Musalmáns. Except in Ahmedábád and Surat where they dress like Musalmáns, Mirásí women wear Hindu clothes. Some own land, and in the rainy season many work as cultivators. In the fair season the men move about either alone or in twos or threes, begging singing and telling tales, both Hindu and Musalmán, and playing on the drum, the fiddle, the guitar, and the tambourine. The women stay at home, and under the name of Domnis or Langhis, at marriage and other feasts, attend at Muhammadan houses and play and sing before the women. They are thrifty but idle, and neither honest nor sober. Many of the women are of loose character. They are zealous followers of Dáda Mián, an Ahmedábád Sayad, paying him yearly Re. 1 head-money or forty pounds (one *man*) of wheat. They marry only among themselves, and with the Sayad as their head, form a well managed community. None of them teach their children English or Gujaráti.

Sipa'his.

Sipa'his, Soldiers, the military class, found in considerable numbers in all parts of Gujarát, seem to be of mixed origin, partly descendants of immigrants and partly of Rajpút converts as their surnames Chohán, Ráthor, and Parmár show. In

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[1] A widespread tribe in Bundelkhand, Ságar, and Oudh, sunk to the position of mat-makers and sweepers. Their own fanciful explanation of the word *mirási*, *mir* a noble and *ási* a sinner, because one of their ancestors sinned in eating with a sweeper, perhaps points to the same connection. Burton's Sindh, 303; Elliot's Races, N.W.P. I. 84. They are probably called Mírs out of courtesy as barbers are called Khalifáhs or sovereigns, sweepers Mehtars or chiefs, and servant girls Wasífahs or accomplished. Khán Bahádur Kázi Shaháb-ud-dín.

Chapter II.
Subdivisions.
HINDU CONVERTS.
SERVANTS.

Káthiáwár they speak Gujaráti and in other parts Hindustáni. They marry with other Musalmáns, and have no peculiar appearance; but vary in their fashion of wearing the hair and beard. Except in Káthiáwár, where they dress like Hindus, both men and women wear Musalmán clothes. They are husbandmen and labourers, and are employed in Government service as soldiers, constables, and messengers. The women spin, and except the wives of poor cultivators who work in the fields, they do not appear in public. The men are hardworking but rather thriftless and fond of amusement and stimulants. As a class they are badly off. Sunnis in faith, some of them know the Kuraán, say their prayers, and pay respect to a spiritual guide. They have no peculiar customs. As they marry with other Musalmáns they form no very distinct community, though they have a union and a headman. Some teach their children Gujaráti and a few English. None have risen to any high position.

Ta'shchis.

Ta'shchis, Kettledrum or *Tásha* Beaters, and *Nakkárchis* Horse-kettledrum Beaters, are names not of separate classes but of a union among the different musical instrument players. The objects of the union are to equalise the profits of all the members and to guard against the competition of outsiders. A newcomer pays Rs. 1½ to the common fund. At the end of each busy season the members put their earnings into one purse and the amount is equally divided among all. A breach of the rules is punished by a fine of one or two rupees.

Turki Haja'ms.

Turki Haja'ms,[1] Barbers, a class of Personal Servants found over the whole of Gujarát, are said to be partly the descendants of immigrants and partly converted Hindu barbers. There are two divisions, *jokháris* leechmen and *hajáms* barbers. They are tall and dark with thick lips and small eyes. In the south they speak Hindustáni, but in Ahmedábád their home tongue is Gujaráti. The men dress like poor Muhammadans, the *jokhári* women like Hindus, and, except in Ahmedábád where they dress like Hindus, the *hajám* women like Musalmáns. The *jokháris* keep leeches and the *hajáms* shave and circumcise. Formerly the *hajáms* had charge of the public baths, two or three of which, with their cold medium and fiercely hot rooms, were, under Mughal rule, to be found in every town. The present bath is a cistern let into the wall at some height from the ground. In the cistern warm water is kept ready, and the bather standing under the cistern, draws out a wooden or cloth plug and lets the water fall over him. For this he pays half an anna. The women spin cotton and act as midwives and nurses. The men are quiet, rather idle, and fond of talk, and not particularly honest sober or thrifty. They are in poor circumstances, many of them in debt. The poor who come to their shop are charged half an anna for having the whole head shaved. The barber goes to the houses of his rich and middle class customers generally on Mondays and Fridays, getting from Rs. 3 to Rs. 10

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[1] Turki seems here to mean Musalmán. By Gujarát Hindus Muhammadans are often called Turakdás or Little Turks.

Chapter II.
Subdivisions.
HINDU CONVERTS.
SERVANTS.
Turki Haja'ms.

a year. They are Sunnis by religion, a few of them knowing the Kuraán and being careful to say their prayers. They have a saint Sulaimán Fáras whose day they hallow, and who they say invented shaving with a strip of bamboo. They have no special customs. The two divisions intermarry but form connections with no other class. They have a separate union under a headman. They keep on a friendly footing with their Hindu castefellows and attend each other's public feasts. Except the Kuraán they do not teach their children either Gujaráti or English. None of them have risen to any high position.

VI.--Labour.

LABOURERS.

Of Labourers there are fourteen classes: Banjhárás, carriers; Chátlás, woodcutters; Chhárás, wandering thieves; Dhúldhoyás, dustwashers; Gorkhodiás, gravediggers; Kathiárás, fuelsellers; Máchhis, fishermen; Mális, gardeners; Mapárás, cornweighers; Nágoris, cartdrivers; Nats, tumblers; Pakhális, watermen; Shishgars, glassmakers; and Thoris, cattlestealers.

Banjha'ra's.

Banjha'ra's, literally Traders, derived from two Hindustáni words, *Banaj* trade, and *hárá* doer,[1] found in all parts of Gujarát, are converts from the Hindu caste of the same name. According to Genl. Briggs (Transactions of the Bombay Literary Society, Vol. I. page 174) the Banjhárás come from four Rajpút tribes, the Ráthors, Burteás, Chohńas, and Pawárs. They are a wandering tribe, encamping during the rainy season in places where they can find sufficient. pasture for their cattle, and in the fair season moving backwards and forwards between Márwár and Gujarát. Of middle height, strong, spare, and swarthy, the men wear the hair long and the beard of average length. The women are also of middle height, a little stouter than the men, dark, and wild-looking. Among themselves they speak a dialect not understood by ordinary Musalmáns. The men wear a Márvádi-like turban a coat and waistcloth. The women draw the *sári* over the head and raise the robe into a high-peaked headdress, by setting inside of it an upright stick about nine inches long which broadens on the head into a cup-like pedestal. Besides the robe they wear a loose unbacked bodice, a long full petticoat, and peaked shoes. Their ornaments are peculiar. Across each temple runs a small silver chain hooked in the middle to a braid of hair, and at the end to the hair over the ear. They also wear noserings and large tin and brass earrings. On their arms from the wrist to the shoulder are tiers of heavy flat bands of copper or tin, they have tin rings on their fingers, and on their legs light chains of brass or tin. Besides bullocks, which they bring to sell, they carry from Márwár wool and coarse blankets, taking back grain salt cocoanuts and tobacco. The women drive the bullocks. They have a good name for fair dealing, but are idle dirty and thriftless. As a class they are poor, some of them in debt. They circumcise, bury the dead, and are married in the

[1] General Briggs (Transactions of the Bombay Literary Society, I. 172) considers *Ban* or *Wan* a forest and *hárá* as belonging to or coming from the probable root.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LABOURERS.
Banjha'ra's.

Musalmán form. Still they know little of their religion, and believe in Hindu gods. They bear Hindu names and never eat beef. They marry out of their tribe and form a separate community. Each horde *tánda* has a separate headman called *Náik,* whose authority extends as far as the levy of fines from Rs. 5 to 7 in civil disputes. They are in poor condition. In the decay of their former carrying trade, they have taken to no new industry, and are said to be dying out. As carriers of grain for Musalmán armies the Banjhárás have figured in history from the days of Muhammad Tughlak (A.D. 1340) to those of Aurangzíb (A.D. 1658-1707) and they supplied grain to the British army under the Marquis of Cornwallis during the siege of Seringapatam (A.D. 1791-92.)[1]

Cha'tla's.

Cha'tla's are a wandering tribe occasionally found in north Gujarát. Of their origin nothing has been traced. The men are short muscular and very dark with long hair. The women are dark with irregular and harsh features. The men wear a coarse white waistcloth and the women a robe drawn over the head and sometimes a bodice. They eat animal food and carcasses. They are woodcutters, bringing in firewood from the forests, and acting as carriers. They are dirty untidy and dissipated. They are miserably poor with a few donkeys and nothing but the barest necessaries of life. They are Muhammadans only in name and know nothing of their religion. They believe that the dead become saints *pírs*. Every year on the anniversary of the Pír's death the family calls the tribe to the tomb, and gives a feast of wine mutton and pork. They bury the dead standing, building a raised tomb two feet square, and in the centre a square altar half a foot higher. They are a wretched class and show no signs of improvement.

Chha'ra's.

Chha'ra's, also called Ghághariás or Petticoat People, are occasionally found in small numbers all over Gujarát. They are supposed to be converted Hindus, but of their origin nothing certain is known. Besides Hindustáni they speak among themselves a dialect not understood by ordinary Musalmáns. The men are big, strong, and very black with irregular features, the hair and beard long and untidy. The women are better looking but dark. The men wear a cloth round the waist, the women a headscarf *odna,* a ragged bodice, and a tattered petticoat. During the rains they meet in one place, holding their marriage and other family ceremonies, and settling their disputes. At the beginning of the fair season they break into bands, moving about with Brinjári dogs and donkeys, begging stealing and passing counterfeit coin. They are of bad character. They are Musalmáns only in name and know nothing of their religion. They have a union and a headman called *náik.*

Dhu'ldhoya's.

Dhu'ldhoya's, Dustwashers, found in considerable numbers all over Gujarát but chiefly in Nadiád and Mehmadábád, are said to be converted Hindus of the Khatri caste. They have a story that once when their earnings as weavers were low, they were blessed by a beggar and told that in future they would find gold in dust. The men are of middle height, well-made, sallow, and well-featured.

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[1] General Briggs in Transactions Bombay Literary Society, I. 183.

Chapter II.
Subdivisions.
Hindu Converts.
Labourers.
Dhu'ldhoya's.

They grow the beard and wear the hair rather long. The women are well-made fair and handsome. At home they speak Hindustáni. Both men and women dress like ordinary Musalmáns. The men buy dust and other rubbish from the houses of goldsmiths, wash and sift it and carefully pick out the particles of gold or silver found in the refuse. The women spin. They are quiet, honest, truthful, rather idle, sober, and charitable. The women appear in public. Their condition is poor. Sunnis in faith, they are as a class religious, knowing the Kuraán and saying their prayers. They have no special customs. They marry only among themselves and form a separate body with a headman of their own. They teach their children Hindustáni and Gujaráti and sometimes English. None have risen to any high position.

Gorkhodia's.

Gorkhodia's, Gravediggers, found in small numbers in all parts of the province, are of mixed origin, partly foreign partly Hindu. In appearance they are small and dark. They speak Hindustáni. The men wear a three-cornered turban, the common coat, and short trousers. The women dress like Musalmáns. The men dig graves and the women spin. They are quiet and sober, dirty untidy and thriftless. The women are well behaved. As a class they are poor, some of them sunk in debt. Sunnis in religion, some of them learn the Kuraán, but are not regular in saying their prayers. They have no special customs. They hold a very low position, marry among themselves, and have no union or headman. They do not teach their children and none have risen to any high position.

Kathia'ra's.

Kathia'ra's, Fuelsellers, are richer than Karáliás or Pot-sellers (page 36) with whom they marry.

Ma'chhis.

Ma'chhis, Fishermen, found chiefly in Ahmedábád, are said to be Hindu converts from the Bhoi and Khárva castes. They are tall well-made and very dark. They form two divisions, inland and coast Máchhis. Both speak Hindustáni. Except that some wear a waist-cloth, the men of both divisions dress like ordinary Musalmáns. The dress of the inland women is a coarse Hindu robe, a tight bodice, and a petticoat of red cloth. The coast or Gogha Máchhi women dress in Musalmán fashion, wearing the headscarf gown and trousers. The inland Máchhis are freshwater fishers; the women are employed as extra servants at marriages and deaths. The coast Máchhis make long sea voyages as far as England and China. When in Gogha they engage in sea-fishing. While their husbands are at home the women sell fish, and when they are away spin cotton. The inland Máchhis are idle and quarrelsome and neither thrifty nor sober. The coast Máchhis are quiet, thrifty, sober, religious, and well-to-do. When he starts on a long voyage a coast Máchhi leaves money with his wife. This she is said to manage with great care and to conduct herself and her house with much discretion. Unlike the inland Máchhis who are Musalmáns only in name, the coast Máchhis, Sunnis in faith, are a religious class, both men and women knowing the Kuraán and being careful to say their prayers. Neither class has any special customs. Each division marries only among its own members and has a union and a headman. Neither class teaches their children either English or Gujaráti, and none of them have risen to any high position.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LABOURERS.
Mapa'ra's.

Ma'lis, Gardeners, of whom there is only one family in Ahmedábád, are said to be converts from the Hindu caste of the same name. These people intermarry with the Gorkhodiás or gravediggers (page 87), and except that they prepare the flower-sheets for the dead do not differ from them in any respect.

Mapa'ra's, Cornweighers, are found in all parts of north Gujarát. They closely resemble the Maniárs or ivory-workers.

Na'goris.

Na'goris, found in Ahmedábád, Viramgám, Bhávnagar, Baroda, and Broach, come from Nágor in Málwa. The men are big, sturdy, dark, and well-featured. They shave the head and wear a full beard; the women are handsome and fair. They speak a mixed Gujaráti and Hindustáni. The men wear an ill-shaped Musalmán turban, a short coat and waistcloth, putting on trousers only on high holidays. The women dress like Musalmáns in a headscarf shirt and trousers. In Broach they are said to wear the bodice and apron or *pairahan* in one piece. They are cartdrivers. Before railway times they brought goods and people from Málwa to Ahmedábád. Now they go only short distances. They are hard-working, thrifty, sober, quarrelsome, and fairly honest. The women work as labourers and sell milk. They are Sunnis in name, but as a class the men are not religious, only a few of them knowing the Kuraán or saying their prayers. Unlike the men, the women as a rule are careful to say their prayers and have generally some religious guide *pír*. They have no special customs. They marry only among themselves and form a separate community with a union and a headman chosen by the people. They do not teach their children either English or Gujaráti and on the whole are in a falling state. In north Gujarát the Pálanpúr section of the Nágoris is the most numerous. Though they call themselves Kháns from having given up their original profession of cartdriving and taken to that of arms the Pálanpúr Nágoris still belong to a number of classes, so that, though the whole form a single community, the surnames Kázi, Mughal, and Sheikh show that they once belonged to a number of classes. The Pálanpúr Nágoris are very fond of giving public dinners on occasions of marriage, circumcision, and death. So much importance do they attach to giving these dinners that a Nágori will squander the earnings of a lifetime in a single dinner selling himself out of house and home if need be. If the man himself is not ready to give the dinners the castepeople assemble and force him to entertain them. Thus though a very hardworking thrifty race, few among them are rich or prosperous, being always in the hands of the moneylender.

Nats.

Nats, Tumblers, a wandering tribe found in small numbers in all parts of Gujarát, are converts from the Hindu tribe of the same name. The men are tall, strongly made, dark, and well featured; the women are dark but handsome, their limbs owing to constant exercise being most symmetrically formed. Besides speaking Hindustáni and Gujaráti and understanding the dialects of Márwár and Káthiáwár, they use among themselves a curious tongue. They carry about the long low

Chapter II. Subdivisions. Hindu Converts. *Labourers.* Nats.

flat-topped matting or reed huts in which they live. The men wear either a common Musalmán turban or the loose *phália,* the waistcoat, coat, and either a waistcloth or common trousers. The women dress like Hindus. In the rainy season from fifty to a hundred families meet together in some central town, settle disputes, and hold marriage and death ceremonies. After the beginning of the fair weather they start in bands of eight to ten, with donkeys sheep goats dogs and fowls, begging singing tumbling dancing, walking on the tight rope, and performing other acrobatic feats. In these the women take the chief part, and are called *kabútris, machhlis,* and *bhánmatis,* flying along the rope like pigeons, swimming down it like fish, never losing presence of mind. The men play on the drum called *dhol.* They are hardworking but dissipated and dishonest, and the women are of loose character. Except that they circumcise their boys, bury their dead,[1] and eat animal food, they are Musalmáns only in name, knowing nothing of the rules of their religion, worshipping Hindu gods, and at their births and marriages performing Hindu ceremonies.

Pakha'lis.

Pakha'lis, Watercarriers, from *pakhál* or waterbag, also called *Mashkis* or Waterbag-men and *Bhistis* or correctly *Bihishtis* or The Heavenly, are found in considerable numbers all over Gujarát. They are said to be the descendants of converts from the Hindu caste of Pakhális. There are two divisions, one in north the other in south Gujarát. The men are short strong and dark. Some of them shave the head and others grow a crop of reddish weather-tanned hair. They wear the beard short. The women are short and dark. At home they speak Hindustáni. Except that they wear the short trousers *cholna,* the men dress like the poorer sort of Musalmáns. North of the Mahi the women dress like Hindus and in the south like Musalmáns. The men are watercarriers, and make the small reed and grass boats used on the fortieth day ceremonies.[2] To carry the water skin, north of the Mahi they use oxen and in the south buffaloes. The women help the men in driving the bullock. The men are quiet, honest and, except in Surat sober hardworking thrifty and fond of amusement. They are well-to-do. Sunnis by religion, few know the Kuraán or are careful to say their prayers. They have no special customs. Except those of Surat they marry only among themselves, and have a union and a headman chosen by the people. In Ahmedábád they have a meeting-house *chawra,* where they sit and talk, and have music. They do not send their children to school, and none of them have risen to any high position.

Shi'shahgars.

Shi'shahgars, Glassmakers, found in Kapadvanj in the Kaira district and a few in the Panch Mahális, are said to be converted Hindus. The men are tall strong dark and well-featured, wearing the hair moderately short and the beard long. The women are dark but goodlooking. They speak Hindustáni. The men wear a small three-cornered turban like that worn by the Sunni Bohoras of Ahmedábád, a coat and loose trousers; the women dress like ordinary Musalmáns.

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[1] When a Nat dies, a small spot is burnt in his forehead. This is called *dágh dena* or branding. After the marking he is buried, but without any prayers.

[2] See Below page 157.

Chapter II.
Subdivisions.
HINDU CONVERTS.
LABOURERS.

They are quiet hardworking and thrifty and, except a few who are given to opium, sober. They make bottles rings and other glassware. The women help them in the work. As a class they are poor. They are Sunnis in religion, some of them knowing the Kuraán and being careful to say their prayers. They have no special customs. They marry only among themselves and form a separate body with a headman *mukhi*, and a carefully kept set of rules. Some of them teach their children Gujaráti. None have risen to any high position.

Thoris.

Thoris, a wandering tribe, found chiefly in north Gujarát are said to be converted Hindus. Both men and women are tall strong and dark. They speak Gujaráti at home. Both men and women dress like Hindus. In the rains they make small grass or cane huts. They wander about the country in bands of ten to fifty, and deal in bullocks and grain. They are said to commit highway robberies, to steal bullocks and horses, and the women to kidnap children. They are poor and of bad character. They are Muhammadans only in name, knowing nothing of their religion and worshipping Hindu gods. Both men and women lead debauched lives. They circumcise their boys and bury their dead. At marriages the bridegroom pays the girl's father Rs. 200. They marry only among themselves and form a separate body with a headman. They do not educate their children and show no signs of settling to regular work.

CHAPTER III.

STYLE OF LIVING.

As regards condition and way of living the Musalmán population may be divided into three classes; the rich with yearly incomes of Rs. 1000 and over; the middle with yearly incomes of from Rs. 1000 to Rs. 150; and the poor with less than Rs. 150.

Section I.—The House.

THE HOUSE.

The style of Musalmán dwellings differs greatly in north and in south Gujarát. Surat and Broach houses, which, on the whole, are the largest and most comfortable,[1] follow so little any uniform plan that nothing more than a general description of the ordinary arrangements can be attempted.

Rich.

The house of a rich Musalmán of Surat or Broach is generally two or three stories high, the walls of brick and mortar, and the roof of tile. Rising from a plinth three to six feet above the level of the ground, the outer walls are covered with a white yellow blue or rose wash. Passing up a flight of three or four stone or cement steps, and entering by a massive wooden door, is the square *dálán*, with in some houses a well or cistern for drinking water.[2] Off this court, on one side, is a room for receiving chance visitors. On the other side is a storeroom, and in houses where hired cooks are kept the cookroom is close by.[3] From one of the side rooms rises the staircase, which in houses of recent construction is generally made of wood and in old houses of lime and brick and in some cases of masonry. The staircase is except in the houses of the very rich, often little better than a ladder. The upper storey is divided into four or five rooms. The room above the entrance door is the public room *díwánkhánah*, another is the

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[1] The causes of the superiority of the Surat and Broach houses seem to be the low price of wood, the improvements suggested by foreign traders, and in Surat till lately the fear of damage by floods. In north Gujarát the whole weight of the roof is laid on walls often of common earth, but at Surat a frame of wood bears the weight of the roof and lime is used in building walls. On the other hand many of the lower middle class and poor houses of Surat and Broach are constructed of combustible materials, split bamboo walls and thin teak roofing, which when old form one of chief reasons for the frequent and serious fires to which Surat is subject.

[2] In the chief Gujarát cities, almost all rich Musalmán houses have wells for the supply of water for bathing and other domestic purposes and cisterns for drinking water. These cisterns generally form an underground chamber with a square or circular opening about two feet in diameter surrounded by a wall about two and a half feet high with a mouth closed by a wooden or copper lid. The underground chamber is lined with cement and filled with rainwater brought in pipes from the eaves of the roof that slopes inwards over the central court. Some houses have wells of which the water is fit for drinking. Some have neither well nor cistern, and the drinking water is brought by a watercarrier *bihishti*, or, if a mosque is near, the house servants fetch water from its cistern, the owner of the house paying the beadle *mujávar*, a monthly fee of 8 annas.

[3] In houses where the meal is prepared by the women of the family, the cookroom is in the most out-of-the-way part of the upper storey.

Chapter III.
Style of Living.
THE HOUSE.
Rich.

sitting-room *baithak*, in some cases used also as a sleeping room. The two remaining rooms are set apart for the ladies of the house, one for sleeping the other for sitting. If the house has three stories, the two rooms on the second floor are both used as sitting rooms for the ladies and the sleeping room is in the top story. Some rich houses have separate bath-rooms. But each has its water-room *ábdárkhánah*, where, on a stone or lime and brick shelf or on a wooden platform stand two water jars their mouths covered with well-polished longhandled brass or copper cups called *sarposhes*, a ladle *dúnga*, and several metal cups *ábkhorás*, of different shapes. A house of this description would cost to build about Rs. 2000 and to rent about Rs. 5 a month.

North of the Mahi, the houses are much less large and roomy and are generally two stories high. The walls are of brick and mortar, plastered outside with a red blue or rose wash, and the roof is of tile. As a rule they are built on a plinth raised three or four feet above the road, and are entered by a flight of three or four stone or cement steps. From the fear of being robbed, the old Ahmedábád houses which date from the time of the Peshwás (A.D. 1757-1817) have fewer windows than the houses of south Gujarát. But in new houses this peculiarity has been given up. In front, supported on wooden pillars and enclosed by a brightly painted low iron railing, is a veranda about six feet wide. The house door is of massive wood with brass bosses. Within it is the entrance-room *deodi*, about twelve feet square and ten high. From this a passage leads to an open cement-lined courtyard about fifteen feet square with a well and cistern, the mouths of both raised two or three feet above the level of the ground. On one side of the court is the cook-room about six feet square and ten high with an open space above the ceiling for storing fuel. On the other side is the water-place with its stone shelf and earthen water-jars. Across the court, that is opposite the entrance passage, with a small chamber on each side of it, is the public room *divánkhánah*, used for sitting or dining, and, if there is no bedroom near, for sleeping. From the lower to the upper storey are generally two stairs, one near the entrance door leading to the two front rooms, the other a backstair leading to the two rooms behind the court. Of the front rooms, the largest, about fourteen feet square, is used as a public room and called *divánkhánah*; the other front rooms and the two back rooms are bedrooms. To build a house of this kind would cost about Rs. 1000 and to rent it from Rs. 2 to Rs. 4 a month.

Except that there is a larger supply and that articles of European manufacture are commoner, the furniture in south Gujarát does not differ from that in the north of the province. The men's public room *mardánah*, has its walls coloured generally with a brown or chocolate wash, with arabesqued scrolls from the Kuraán and dove-shaped monograms or *madds* picked out in black and white as a border and cornice.[1] The flat surface of the wall is broken by niches and recesses. The chief of these, in the middle of the wall about five

[1] The Surat cement workers or *kadias* are very skilful in picking out these borders. But many of them are the work of friends.

Chapter III.
Style of Living.
THE HOUSE.
Rich.

feet square, is the *naukhánah* or nine chambers. This as well as the smaller niches are filled with ornaments most of them china plates and bowls. The blank spaces on the walls are hung with pictures,[1] chiefly landscapes, though of late years the practice of hanging up family photographs has become common.[2] The floor is covered with a country-made carpet, and on the carpet opposite the middle of one of the walls is spread a Persian rug called *ghálíchah*. On this again is laid a cushion or mattress and on the mattress near the wall a pillow. Ranged along the wall on either side of the pillows are sofas chairs or easy-chairs. In the middle of the room is a table with clocks musical-boxes and other ornaments, and against one of the walls a glass-doored cabinet with articles of European glass or china ware and other nicknacks. From each corner of the ceiling hangs a glass lamp, from its middle a chandelier, and if space allows, a gaily cushioned cot *jhúla*, swinging on bars of polished brass.[3] The walls of the women's room, especially of the room set apart for the mistress of the house, are of plain white. Sometimes there are niches or recesses and sometimes none. But always about six feet from the ground a shelf runs round the room furnished with china, glass, and other ornaments. From the ceiling hangs a glass lamp and a swinging-cot *jhúla*. The floor is carpeted and on the carpet against the middle of one of the walls are set a mattress and cushion. A cot with legs of green and gold, one or two stool-like seats *pídi*, and if there is a child a cradle *pálna*, of red and yellow or blue lacquer-work, and in a corner of the room a brass lamp *filsoz* complete the furniture. Except when their walls are filled with copper pots[4] and plates ranged on shelves

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1 The prohibition by the Prophet of the possession by the Faithful of pictures and graven images is still observed by the religious part of the Musalmáns of Gujarát. Except to some of the rich and to those who have received a western education the presence of pictures of animated objects in a room not only vitiates prayers performed in that room, but is believed to prevent the entrance of Alláh's angels of grace and mercy if a death takes place in the room. Landscapes and pictures of still-life are tolerated, but except scrolls monograms and arabesques all pictures are looked upon more or less as *bid-âati-sayi-âh* or evil innovations. Mr. Justice Amír Ali (Life and Teachings of Muhammad, I. 570 - 573) observes: The religion of Islám has been charged with backwardness in painting and sculpture, but it must be borne in mind that the prohibition . . . is similar to the Levitical commandments . . . Its significance rests upon the inveterate idolatry of the pre-Islámite Arabs. To the early Moslims painting and statuary were odious and unlawful as emblematic of heathenism, and this deeply implanted iconoclasm saved them from relapsing into idolatry . . . To Muhammad's prohibition of graven images or paintings in mosques the world is indebted for the art of arabesque . . and of ornamental writing.

2 Besides the landscapes, which are generally European coloured prints, there are pictures of two kinds: pictures of Persian heroes and Indian celebrities painted in china and glass by Chinese artists; and religious pictures, views of Makkah Madínah and the Karbalá bought from a pilgrim, or brought as relics by some friend or relative who has done the pilgrimage. Their price varies from 8 annas to Rs. 2.

3 At Ahmedábád in the houses of rich Sunni trading Bohorás the shelves are ornamented with rows of much-prized old china cups plates and spoons, made to stick to one another by a cement of cotton, black-earth, and glue. The shelf ornaments in the houses of thrifty middle class Musalmáns, Sunni and Shiáh Bohorás, consist of finely lined and polished copper and brass dishes pots and cups which can command a price, however old, instead of the brittle glassware favoured by the richer classes.

4 Among the rich some families have copper vessels enough to dine a party of two hundred. When they have to give a great feast the poorer classes hire the dishes from Sindhi and Momna traders or from cooks *bhatiárás*.

Chapter III.
Style of Living.
THE HOUSE.
Middle Class.

most of the other rooms have little but a carpet or mat on the floor and against the wall on one side a cushion or mattress. The total cost of the furniture of a rich man's house may be estimated at from Rs. 500 to Rs. 4000.

As is the case with the dwellings of the rich, the houses of middle class Musalmáns in south Gujarát differ from those in the north.[1] In Ahmedábád the plan varies in different parts of the city. In the Khánpúr Sháhpúr and Jamálpúr quarters they are generally one storied, the walls of brick and mortar and the roof of tile. Entering from the street through a door in the centre of a wall about seven feet high is an enclosed yard from twenty to forty feet square with a well or cistern and in one corner a shed for cooking. The side walls slope upwards towards the back of the enclosure where from a wall from thirty to forty feet high a roof slopes forwards over the yard. The space covered by the roof is generally divided into three or five rooms with a centre hall *dívánkhánah,* having on either side one or two rooms serving as bed, sitting, and store rooms. To build a house of this kind would cost from Rs. 400 to Rs. 600, and its monthly rent would run from Re. 1 to Rs. 3. In the Kálúpúr quarter of Ahmedábád the houses are built on a different and better plan, much like that described above as a rich Ahmedábád Musalmán's house. To build a house of this class would cost from Rs. 1000 to Rs. 2000, and its monthly rent would vary from Rs. 1½ to Rs. 2.

South of the Mahi the houses of middle class Musalmáns are larger and better built. They are seldom more than two stories high. The walls for about ten feet are of brick and above that of wood. The roof is tiled. Each floor has generally four rooms. But unless the family is very large, the groundfloor rooms are seldom used. The stair is generally steep, little easier to mount than a ladder. The first room in the upper story is the men's room *mardánah.* Besides the men's room there are three others, a kitchen and storeroom, a ladies room, and a sitting room. The floors are of wood or cowdunged earth, and the ceiling of cloth or wood, and each room has at least two windows covered with green or red blinds of coloured bamboo. Most houses have a well. The more used rooms have the floor covered with mats and carpets, the less used with mats only. To build a house of this class would cost from Rs. 1000 to Rs. 2000, and its monthly rent would run from Re. 1 to Rs. 4.

In the houses of the middle class Muhammadans of Ahmedábád and Kaira there is sometimes an inconvenient lack of furniture. In the open hall there is nothing but a swinging cot or two, a cushion and a pillow, a bedstead, and a Persian rug *ghálichah.* The total cost of the furniture of a house of this class may be estimated at from Rs. 200 to Rs. 500. In south Gujarát besides several chairs a table and a cupboard, the shelves are ornamented with small bright trays and other glass or china ware. The water-shelf too is bright with a well-polished pile of brass and copper pots, and in different parts of the house are handsome brass-bound boxes. The floor of the women's room is matted. Besides

[1] Every middle class Musalmán is anxious to have a house of his own. To live in a hired house in one's birthplace is considered mean.

a swinging cot it contains a bedstead with a carpet laid down before it, coat, and a brass lamp *fílsoz*. In the kitchen cooking vessels and pots are arranged, and on the floor is a small handmill worked by the kitchen maid.[1] The total cost of the furniture of a house of this class may be estimated at from Rs. 400 to Rs. 500.

Poor.

The houses of the poor in Ahmedábád and Kaira are made of common clay and brick. The framework of the roof is of bamboo. If there happens to be an upper storey there are two rooms; if not there is only one with, up the middle, a wattle-and-daub partition. Each half of the room is about twelve feet long by seven wide. A corner is chosen for the fire-place where the cooking pots, most of them earthen, are kept. The rest of the room serves for dining sitting and sleeping. Unlike those in Ahmedábád the walls of the houses of poor Musalmáns in Surat are made of wood or wattle-and-daub. Except that they have a loft *máchhda*, about three feet below the main roof, where fuel and lumber are stored, the inside of a poor Surat house is like that of a poor Ahmedábád house. At the back is a yard *báda*, about ten feet square with in some cases a well. The only furniture in houses of this class is a cot, a grindstone, a coverlet or two, and a few copper and earthen pots. To build a house of this kind costs Rs. 50 to Rs. 150 and to hire it about 8 annas a month. When new the furniture costs Rs. 40 to Rs. 50.[2] To own a house is a great object among poor

[1] In the cities of north as well as of south Gujarát some old middle class families have a store of vessels enough to dine a party of two hundred guests. But this form of investment is not now in use; even the well-to-do choose rather to hire the dishes.

[2] The details of furniture kept by different classes of Musalmáns are:

Furniture.

Article.	Rich.			Middle.			Poor.		
	Number.	Value. From	Value. To	Number.	Value. From	Value. To	Number.	Value. From	Value. To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Scrolls or Pictures ...	12	20 0	50 0	6	10 0	20 0	...	...	...
Carpets	4	100 0	200 0	1	50 0	100 0	...	...	...
Persian Rugs	2	50 0	100 0	1	20 0	50 0	...	...	...
Mattresses & Pillows...	2	20 0	40 0	2	10 0	20 0	...	...	...
Sofas	2	20 0	30 0	...	...	...	...	...	...
Chairs	8	20 0	30 0	4	10 0	20 0	...	...	...
Easy Chairs	2	10 0	20 0	1	4 0	10 0	...	...	...
Round Table	1	10 0	20 0	...	...	...	...	...	...
Sideboards	4	10 0	20 0	1	2 8	5 0	...	...	...
Writing Desks... ...	2	10 0	20 0	1	5 0	10 0	...	...	...
Musical Box	1	50 0	100 0	...	...	...	...	...	...
Cabinets of Glass ...	1	20 0	30 0	...	...	...	...	...	...
Cabinet of Wood ...	1	10 0	20 0	1	5 0	10 0	...	...	...
Clocks	2	70 0	100 0	1	10 0	20 0	...	...	...
Swinging Cots with Bars	8	40 0	80 0	4	20 0	40 0	1	3 0	6 0
Mats	10	2 0	4 0	4	1 0	2 0	4	1 0	2 0
Copper Vessels ...	...	400 0	1000 0	...	200 0	400 0	...	10 0	20 0
China Vessels ... / Glass Vessels ..	... / ...	} 200 0	400 0	...	50 0	100 0	...	..	...
Glass Lamps	12	20 0	50 0	4	10 0	20 0	...	...	...
Chandeliers	2	200 0	300 0	...	...	...	...	...	...
Copper Lamps ...	3	20 0	30 0	2	10 0	20 0	...	..	...
Boxes	12	30 0	60 0	4	20 0	30 0	2	10 0	20 0
Bedsteads, curtained...	2	50 0	100 0	1	20 0	50 0	2	2 0	4 0
Ditto common ..	6	20 0	30 0	2	10 0	20 0	2	1 0	2 0
Horse Carriages ...	1	40 0	500 0	...	10 0	...	...	...	...
Bullock Carriages ...	2	30 0	50 0	1	...	30 0	..	...	...
Handmills	2	2 0	4 0	1	1 0	2 0	1	1 0	2 0
Miscellaneous	...	300 0	500 0	...	50 0	100 0	...	10 0	20 0
Earthen Pots	...	10 0	20 0	..	5 0	10 0	...	2 0	4 0
Total ...	104	1784 0	3908 0	42	533 8	1089 0	12	40 0	80 0

Chapter III.
Style of Living.
SERVANTS.

Musalmáns. With many families their money troubles date from the time they borrow to build or to buy a house.

The staff of servants kept by a Musalmán with a yearly income of Rs. 2000 or upwards consists of a body servant or valet *khidmatgár* on Rs. 5 a month with food as a rule; a cook *báwarchi* on Rs. 8 or Rs. 10 a month; a general servant to clean the house and go messages on Rs. 3 a month and food; a lady's maid *máma* or *áyah* on Rs. 5 a month with food; a washerman *dhobi* on Rs. 2 a month; a waterman *bhishti* on Rs. 4 a month; and a groom *saís* on Rs. 5 a month. Except in north Gujarát, where he generally receives about Rs. 6 a year, the barber is paid one to four annas when called in to shave. In houses of the very rich or of landholders the barber is also the *mashál* that is the cleaner and lighter of lamps, and the shampooer of his master and his guests. After lighting the lamps the torchman generally kindles his *mashál* or torch made of rags rolled on an iron cylinder about a yard long and about two inches in diameter. When the torch is alight the torchman presents himself in the male drawing room or *diván-khánah*, makes a low salutation *salám*, and posts himself near the door keeping his torch alight. After about an hour he withdraws and puts out and lays by his torch. If his master has to go out at night the barber who in his office of light-bearer is termed a *mashálchi*, leads and lights the way. Except in Native States where the right to use the torch or *mashál* is bestowed as a reward for good service the use of the torch has become obsolete.

The Gujarát barber is notable for the elaborateness of his preparations. After leisurely and noisily whetting his razor on a hone and a leather strop he proceeds to rub water on the head and face of his subject, from time to time dipping his right fingers into a little copper or brass cup. On the wet head and face of his customer he rubs a well-worn piece of cheap Europe or Indian soap. The length of this part of the operation, combined with the delicacy of touch of the manipulator are esteemed so pleasant as to form one of the chief attractions of shaving. The customer with his shoulders and back covered by a red cotton scarf with a slit in the middle for the head, sits patiently with his head bowed before the barber, enjoying with closed eyes a sweet half-dozing repose produced by the rapid motions of the artist's velvet fingers. The customer's sweet lethargy is soothed by the ceaseless flow of scandal regarding the barber's other customers, which glides glibly through his mischievous lips. After the whetting comes the clipping of the moustache and beard, that is shortening the ends of the moustache, to the strict *sharîi* or legal shortness and reducing the beard to the minimum five-finger length ordained by the Prophet. He next takes a razor and gives it a finishing whet on the skin of his bare arm or leg. In what he calls his *kisbat*, literally place of art or satchel, the barber carries a sheaf of razors large middlesized and small. He sometimes cuts the English razor in two and gets the pieces made into two small instruments with round lacquered handles. These he wields with a lightness of hand which sends his subject off into a second doze. Not satisfied with shaving the head the barber runs his blade over the forehead

Chapter III. Style of Living. SERVANTS.

the cheeks and the neck of his customer, and even trims and gives an artificial curve to the eyebrows running down as far as the eyelids and taking in turn the hairy growth on the rims of the ears and the pile on the nose. In the case of customers who do not wish to shave the hair of the head, the barber gives the hair on the brow an ornamental arched outline. When the hair line is marked the barber produces his tweezers and plucks out the hairs from the nostrils. After this he hunts out his nailcutter, a small piece of iron about four inches in length with a broad end and an oblique edge. With this he pares the nails of the fingers and toes. Before leaving he shaves the armpits and gives a parting shampoo to his customer's neck shoulders and arms. Besides their pay and keep, these servants, who except the washerman waterman and barber are Musalmáns, receive frequent presents. On the *Ramazán Íd* they get from Re. 1 to Rs. 2; on marriages and other joyous occasions they are presented with new turbans or entire suits of clothes; and, if they are old and trusted, the master meets the cost of their wedding. A groom has a special source of profit in the fee, generally Rs. 2 less 8 annas for the hire of the silver trappings, paid him when he takes his master's horse to a wedding procession. The groom knows that this privilege is distasteful to his master, and therefore generally stipulates for the concession in advance.

ANIMALS.

A rich Muhammadan keeps a horse, scarcely ever more than one, or a pair of bullocks. Bullock carriages are now going out of fashion as horse carriages broughams and phaetons in the case of the rich, and two-wheeled shigrams in the case of the middle class are coming into vogue. In ordinary years, including the groom's pay, the monthly cost of keeping a horse is not more than Rs. 20 to Rs. 30. The riding horse is also disappearing from among the well-to-do. About fifty years ago (A.D. 1847-1898) with his trained paces, his henna-stained crimson mane tail and fetlocks, and his gay quaint trappings the riding horse formed one of the most picturesque features of outdoor Musalmán life in Gujarát. The trappings, consisting of a white or white and yellow-bordered *namda* or felt (Re. 1 to Rs. 2), a *khogír* or saddle of yellow and blue, or red and green, or black and white padded broadcloth (Rs. 5 to Rs. 20), with the headstall and crupper made of stout cotton *nivár* or braid covered and tightly sewn over with strips of green and red or other broadcloth matching the saddle and saddle-cloth (Rs. 5 to Rs. 10). These set off more gracefully the colour and symmetry of a good horse than the leather saddlery of the European style affected by the younger generation. The martingale is a piece of stout country-made *mashru* or striped red or purple silk or in the case of the very rich a strong thick Kashmír shawl, tightly fastened at one end to the leather or cotton girth and at the other to the headstall, while the leather stirrup straps on which a pair of small brass stirrups are hung are covered by a piece of creased coloured silk or *mashru*. The reins were either of leather covered with broadcloth or of braided silk and silver thread. Riding as a recreation and horsemanship as an accomplishment having fallen into desuetude, the profession of the *chábuk-sawár* or jockey and horse-trainer has also disappeared. The Gujarát jockey was a clever horse-trainer. He not only broke his horse into easiness of pace but taught him a number of

Chapter III.
Style of Living.
ANIMALS.

chāls literally steps, which combined comfort and ease with speed. Chief among these was the *rahwál* correctly *rahwár* or the roadster's pace. Aurangzíb (A.D. 1658-1707) in one of his letters to his son Prince Ââzam (Rukâát-i-A'lamgírí, Persian Text, Letter VIIIth, page 5 Cawnpore Edn.) thanks him for the present of a *rahwár* horse, the easiness of whose paces "remind the old father of the tender solicitude of his loving young son." The *rahwár* is a pace which combines the ease of the amble with the speed of the trot, the horse being taught gracefully to avoid the jerky movements of both. It is the even run of the Pegu pony combined with an elegance of motion. Another pace is the *lángi* in which the horse at each step drops on one of its forelegs keeping the other stiff. A third pace is the *langúri* resembling the rocking swooping and tossing run of the blackfaced monkey or *langúr*. A fourth pace is the *thirak* half-rearing and plunging mode of progression affected by rich young dandies during processions and fairs. The fifth and perhaps most useful pace is the *sháh-gám* royal-pace or brisk walk. A pair of large bullocks, for small bullocks are below a rich man's dignity, including their driver's pay of Rs. 4 to Rs. 6, cost from Rs. 10 to 15 a month. Except the cow and the buffalo, cattle are seldom owned. One milch buffalo-cow is enough for a rich household, and, unless there are children, a cow is rare. Where a horse or a bullock has to be fed, a cow does not cost more than Rs. 10 a month. Many middle class and most poor Musalmáns own goats. A breed of south Gujarát goat called *patírí* is much esteemed owing to the large quantity of milk (from two to four pints) she yields. The price of a *patírí* goat varies from Rs. 10 to Rs. 15 and its monthly cost from four annas to a rupee.

Especially in south Gujarát some middle class families keep dwarf bullocks called *geniás*. Even in times of high grain prices these *geniás* do not cost more than Rs. 10 a month to keep.

Some poor Musalmáns rear fowls and eke out their income by the sale of chickens and eggs. Rich and middle class, sometimes even poor, Gujarát Musalmáns keep game-cocks. The love of gamecocks has developed two fine breed of cocks the *kulang* or thoroughbred (Anglo-Indian *kullam*) and the *rezah*. The *kulang* is a handsome muscular bird with a diminutive comb and sparse feathers above the breast but with stout powerful legs and spurs. The *rezah* is a smaller but more muscular and pluckier bird with white eyes. A few rich Baroda and Broach Musalmáns have copied the north Indian fashion of keeping game partridges *títars* and quails *batēr*. The fighting partridge and quail are imported from north India. Thousands of rupees are sometimes wagered on these cock and quail fights.

South Gujarát Musalmáns are fond of cats. White cats are specially prized as family pets: black cats are dreaded as spirit-homes in accordance with the belief that evil-*ginns* have a special liking to go about making mischief in the form of black tom-cats. In the same way black dogs are feared especially if they have black or tan marks above the eyes. The cat seems to have been a general pet with the Arabs of the Prophet's day. One of the dearest of the Prophet's companions, who is also one of the most reliable narrators of his traditions and

table-talk, was from his great love for these animals nick-named by the Prophet Abú-Hureirah or Father of Kittens, a nickname by which he is more generally known to Islám than by his own name. Among Gujarát Musalmáns to kill a cat is sacrilege. Wherever a drop of cat's blood falls a curse is sure to alight.

Of birds parrots are kept, and are generally taught to speak by listening to the women of the family. The parrot most prized for its quickness in learning to speak is one a little bigger than the green country parrot which has a red spot on the wing. They are called Mohanpúris and are believed to come from the I'dar hills in Mahi Kántha. They are caught by Wághris when fledgelings and sold at Re. ½ to Re. 1 the piece. Of country parrots and paroquets those hatched in the *ním* or Indian lilac tree are much prized as ready learners. *Ním*-born parrots fetch prices almost equal to Mohanpúris. Cockatoos and red Java parrots (*káká kawwás* and *núris*) are also cherished as pets. Many north Gujarát Musalmáns have cages full of the red waxbill *amadavat* Estrelda amandava or *surkh* found round Ahmedábád. The cock is of a fine dark red with whitish spots and red bill and the hen of a grayish brown with orange bill. When perching at noon and evening these birds settle to one another in lines, the males when they are settled giving out a long musical note resembling the verse in the second chapter of the Kuraán descriptive of the unreasoning opposition of the Arab infidels to the Prophet's mission: *Summun bukmun ûmyun fahum lá yarjiún* Deaf dumb and blind they return not (unto wisdom)!

It is the spirit not the music of the cock waxbill that makes him prized. When two cocks are let out before a cage of hens they fight with rare courage and skill. Poor Gujarát Musalmáns, generally *fakirs*, are fond of rearing the *chandúl* or Indian lark Galerita crestata and the *agan* another lark. Larks are kept in small cages which are tightly wrapped round with white muslin. It is said that to keep a partridge or a lark is unlucky. The saying is probably true; for the keeper of a partridge or lark has to spend his mornings and evenings in the fields seeking the insects without which his pet pines and dies. The keeping of a monkey is also said to bring ill-luck and this is why monkeys are kept only by the very rich who own a large stud of horses and who keep the monkey chained at the stable door to house jealous or unfriendly glances: *Tabele ki balá bandar par*; The ill-luck of the stable falls on the monkey. Some rich Gujarát Musalmáns keep geese and sometimes ducks and guineafowl, but more as curiosities than for food. Gujarát Musalmáns have a prejudice against turkeys on the ground that a turkey's gizzard resembles the liver of a pig. Peacocks as pets are considered unlucky.

Of the monthly expenditure under the general head of House it is difficult to form an estimate. Among the rich and middle classes the house is generally handed down from father to son, and of the expenditure on furniture no estimate can well be made. Under establishment the monthly charges of the rich are estimated to vary from Rs. 30 to Rs. 40 and of the middle class from Rs. 5 to Rs. 10.

Section II.—Dress.

Chapter III.
Style of Living.
DRESS.
Rich Man.

Indoors a rich Musalmán wears a cap of velvet or embroidered cloth, or if his tastes are simple of plain cotton cloth. His upper body is covered with a short shirt *perahan* of fine muslin and his lower is draped in cotton, cotton and silk called *ilácha,* or chintz trousers.[1] In the cold season a waistcoat *kabcha* of velvet, brocade, or broadcloth is sometimes worn. Except in the cold season when the rich and well-to-do put on socks, in the house the feet are bare. When he goes out the rich Musalmán changes his cap for a turban or scarf *dupatta* wound loosely round the head[2] and over his shirt he draws a coat *angarkha* tight round the chest, and with rather full skirts hanging below the knee, made generally of muslin, embroidered broadcloth, or velvet, and costing Rs. 2 to Rs. 50. His shoes are of the finest leather embroidered and pointed at the toes. Sometimes, if fond of the North India or *Hindustáni* dress he puts on the light red leather or green shagreen shoes of Dehli known as *chadawwas* or *selímsháhis.* The ceremonial dress differs from the ordinary outdoor dress only in being richer; the turban of gold cloth, the coat richly embroidered on the shoulders and back, the shoulder-scarf bordered with silk, and the trousers of brocade or Chinese silk-cotton.[3] A rich man

[1] Trousers are various. The commonest is the *surwál* or tight trouser known as *sharíi* or legal. Loose trousers *tammáns* or *gharárás*, though still worn, are fast passing out of fashion in favour of the cut and style of the English pantaloon.

[2] The turban is chiefly worn in north Gujarát where the *dupatta* is thrown as a scarf either across the shoulders or round the neck. The turban ordinarily worn in north and in south Gujarát differs greatly. The folds of cloth wound round the edge of a highwalled particoloured skullcap, the whole, but for the thickness of its rim, much like a low-crowned English hat, suits well the steady hardworking citizen of Surat; while the idle would-be soldier-like youth of north Gujarát wears his turban jauntily on one side, its outer coils twisted like cords. In the south the scarf *dupatta* is the favourite headdress. Except among Sayads, whose colour is green, turbans are white or red. Several Sayads wear peculiar turbans. Some Bukhári Sayads wear turbans of white or green muslin of a dome or cupola shape. Other Ahmedábád Sayads wear white or green turbans varying in size, whose inch-broad folds are wound one upon another with two cross folds at the end. Of the *dupatta* two kinds are worn, the plain Dháka and the Banáras with gold borders.

[3] Among rich Musalmáns the fashion of dress is changing. The long full-dress robe *jáma* and the loose trousers *tammán* of the Dehli court have fallen into disuse. Very gay articles of dress, golden turbans and brocade coats, are not approved, and woollen coats buttoned to the neck and patent-leather shoes are coming into use. The details in the text do not apply to all rich Musalmáns. Sayads wear indoors a round white cap, a long shirt, and loose trousers; outdoors they wear turbans either green or white and woollen cloaks *sháyah*. Men of this class shun show or glitter. Except that the cloak *kaba*, formerly worn open halfway down the breast, is entirely given up and that the turban is white instead of green, Shiáh Mughals dress like Sayads. The newcomer or *wiláyati* Pathán wears a loose cloth or scarf *lungi*, coiled round his head, the loosest possible shirt, and a pair of trousers very loose above and tight at the calves. The last sixteen years (A.D. 1883-1898) have been marked by a further change in the dress of Gujarát Musalmáns. Among the rich, the middle class, and others who have imbibed the western taint the Indian turban and the *angarkha* or tunic are slowly giving place to the Turkish or Persian cap and to English under-clothing and the frock-coat. Men of this class whose tastes are not entirely vitiated by western models adopt the flowing skirted coat called the *shirwáni* or the *achkan*. Innovation in dress has not seriously affected the lower orders or the women. Still even among lower Musalmáns the new taste shows itself in the youth's unstarched collar-like shirt-flap and in the open-fronted silver-buttoned silk waistcoat; among women the chief sign is the tight-sleeved tight-waisted *polka* or jacket. As regards material the old cool muslins and creamy silks (*iláchas* and *súsis*) are giving place to sober broadcloth to soft cashmeres

has about fifteen changes of dress one or two of them very costly, the whole representing Rs. 400 to Rs. 700.[1]

Rich Musalmáns own, and, though against the rules of their religion, wear No. 7 and chiefly Nos. 1 and 2 of the ornaments shown in the list given below. Their value varies from Rs. 5000 to Rs. 40,000.[2]

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and to gauzy flannels. For their under-clothing the men of the liberal school wear English shirts and trousers. Those inclined to Arab fashions adhere to the *perahan* shirt and *paijama* trousers of white muslin and cotton except that the shirt is longer and that the trousers are tucked at the ankles. The tradition من تقلّد قوماً فهو منهم *Man takallada kauman fahuwa minhum* 'He who imitates a people belongs to that people,' is explained to favour the European costume since it is the style of dress followed by the Turks. Further if it is an imitation of the dress of unbelievers it is at least the imitation of a "People of the Book" (meaning the followers of the gospel of Jesus), whereas the old *angarkha* and turban was a compromise between the dress of idolatrous Rajpúts and Chaghatai Tartars. Except among rich English-speakers the frenzy of European imitation has not reached the *zenánah*. Still the half-English half-Turkish chemise is in favour and leading ladies lean towards Persian Turkish and Arab models and to the use of English shoes or slippers and stockings. In the matter of ornaments the pronounced tendency is to reject solid gold for pearls and other precious stones. The wearing of heavy ornaments in the nose and ears is becoming less common. The boring of the nostril and cartilage and of the ear-lobes once held imperative is looked on with disfavour.

[1] The details are:

Musalmán Dress: Rich Man.

No.	Article.	Common.			Ceremonial.			Total.		
		No.	Amount.		No.	Amount.		No.	Amount.	
			From	To		From	To		From	To
			Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
1	Turbans	4	30 0	60 0	2	80 0	100 0	6	110 0	160 0
2	Dupattás	6	20 0	30 0	2	30 0	60 0	8	50 0	90 0
3	Shirts	15	10 0	20 0	6	10 0	20 0	21	20 0	40 0
4	Coats	15	20 0	30 0	4	100 0	200 0	19	120 0	230 0
5	Waistcoats	4	5 0	10 0	2	20 0	40 0	6	26 0	50 0
6	Trousers (pairs) ...	15	20 0	30 0	6	30 0	40 0	21	50 0	70 0
7	Socks (ditto) ...	2 doz.	2 0	4 0	...	...	...	24	44 8	4 0
8	Shoes (ditto) ...	2	6 0	10 0	2	10 0	20 0	4	16 0	30 0
	Total ...	85	113 0	194 8	24	480 0	280 0	109	393 8	674 0

[2] The details are:

Musalmán Ornaments: Men.

No.	Article.	Material.	Use.	Value				Total Value	
				Gold.		Silver.			
				From	To	From	To	From	To
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Crest, *sirpetch* ...	Precious Stones and Gold.	Tied on the turban.	1000	10,000	...	...	1000	10,000
2	Pendant, *kalghitura*	Strings of Pearls.	Ditto ...	1000	10,000	...	...	1000	10,000
3	Earring, *báli* ...	Plain Gold Ear-ring.	Worn on the lobe.	20	30	20	30	40	60
4	Necklace, *kantha* ...	Precious Stones, Pearl, or Gold.	Worn round the neck.	1000	10,000	...	...	1000	10,000
5	Ditto *utri* ...	Plain Gold Chain or Band ...	Ditto ...	500	1000	10	100	510	1100
6	Bracelet, *ponhonchi* or Bangle, *kada*.	Gold or Silver..	Worn round the wrist.	500	1000	...	...	500	1000
7	Ring, *angushtari* or *anguthi*.	Precious Stone or Gold.	Little finger of left hand.	200	1000	...	...	200	1000
8	Anklet, *toda* ...	Gold or Silver Chain.	On left ankle ...	500	1000	50	100	550	1100
9	Ditto *bedi* ...	Ditto Ring ...	Ditto ...	200	300	20	50	220	350
	Total ...	......	......	4920	34,330	100	280	5020	34,610

Chapter III.
Style of Living.
DRESS.
Middle Class Man.

Except that the materials are of a cheaper quality, the dress[1] of a middle class man does not differ from the dress of a rich Musalmán. Indoors they are the same. Out of doors the coat is probably of white calico or muslin, and on great occasions the dress is the same as the rich man's but less costly. Most middle class men have from six to eight changes of raiment, the whole representing a cost of Rs. 200 to Rs. 400. Of ornaments a middle class Musalmán owns and wears No. 7 of the list, worth from Rs. 100 to Rs. 200. A few men of this class also own Nos. 4 and 5, worth from Rs. 500 to Rs. 1000.

Poor Man.

At home a poor man has his head his upper body and his feet bare and wears only a pair of trousers made of strong white cloth. Out of doors he puts on, besides his trousers, a turban of fine coloured cloth, sometimes a shirt of coarse muslin, a coat of cheap longcloth, and a pair of thicksoled leather shoes. On great occasions he wears a fresh suit of clothes, and his holiday turban has a gold front. Most poor men have at least two turbans and four suits of clothes representing an original cost of Rs. 40 to Rs. 60.[2] The lower

[1] The details are: *Musalmán Dress: Middle Class Man.*

ARTICLE.	COMMON.					CEREMONIAL.					TOTAL.				
	No.	Price.				No.	Price.				No.	Price.			
		From		To			From		To			From		To	
		Rs.	a.	Rs.	a.		Rs.	a.	Rs.	a.		Rs.	a.	Rs.	a.
Turbans	2	20	0	40	0	1	50	0	80	0	3	70	0	120	0
Dupattás	4	8	0	20	0	2	50	0	100	0	6	58	0	120	0
Coats	5	10	0	20	0	2	20	0	30	0	8	30	0	50	0
Waistcoats	2	4	0	8	0	1	10	0	20	0	3	14	0	28	0
Trousers (pairs) ...	8	4	0	8	0	2	10	0	20	0	10	14	0	28	0
Socks (ditto) ...	1 doz.	2	0	4	0	...	...		...		12	2	0	4	0
Shoes (ditto) ...	2	3	0	6	0	1	10	0	20	0	3	13	0	26	0
Shirts	8	4	0	8	0	2	10	0	20	0	10	14	0	28	0
Total ...	44	55	0	114	0	11	160	0	290	0	55	215	0	404	0

[2] The details are: *Musalmán Dress, Poor Man.*

ARTICLE.	COMMON.					CEREMONIAL.					TOTAL.				
	No.	Price.				No.	Price.				No.	Price.			
		From		To			From		To			From		To	
		Rs.	a.	Rs.	a.		Rs.	a.	Rs.	a.		Rs.	a.	Rs.	a.
Turban	1	3	0	6	0	1	7	8	10	0	2	10	8	16	0
Dupattás	4	2	8	5	0	2	5	0	7	8	6	7	8	12	8
Shirts	2	1	8	3	0	1	3	0	4	0	3	4	8	7	0
Coats	2	2	8	5	0	1	6	0	7	8	3	8	8	12	8
Waistcoat	...	...		...		1	2	0	3	0	1	2	0	3	0
Trousers ...(pairs)	2	2	0	3	0	1	4	0	5	0	3	6	0	8	
Socks ... (ditto)	...	...		...		...	...		...		...	...		...	
Shoes ... (ditto)	1	1	0	1	8	1	1	0	2	0	2	2	0	3	8
Total ...	12	12	8	23	8	8	28	8	39	0	20	41	0	63	8

Chapter III. Style of Living. Dress. *Rich Woman.*

orders of Musalmáns, especially butchers and cooks, are fond of wearing ornaments. Those they wear are Nos. 3, 4, and 5 of gold and Nos. 8 and 9 of silver, costing together Rs. 1600 to Rs. 1200.

The indoor dress of a Muhammadan woman of rich family is a scarf, a headshawl *odni*, a bodice *angia*, a gown *pishwáz*, a shirt *kudta*, and a pair of trousers *izár*. South of the Mahi the woman's headdress in Gujarát is the scarf *rumál*[1]; north of the Mahi it is the shawl *dupatta* or sheet *odni*. The bodice *angia* is almost always made of silk, brocade, or cloth of gold, bordered with gold and silver lace. As it is worn with the sleeveless shirt *kudti* the end of the bodice sleeve is generally much embroidered. The loose long-sleeved shirt *kudta* of muslin or net is embroidered on the neck and shoulders with gold lace and drapes down to the ankles in full loose folds. Its colour varies; red and light tints for maidens and married women, dark-blue bronze or white for old ladies, and bronze or black for widows.[2] Of late a new dress, the *kudti*, like the *kudta* except that it is sleeveless, has been introduced and is fast taking its place. The trousers *izár* as a rule are of silk. Except that the trousers are tighter they are in shape the same as those worn by men. Though they seldom leave the house, rich Musalmán women are careful always to wear shoes. They are of the sort known as *mirzái* curled in front, high-heeled, and embroidered. As women of rich Musalmán families are not allowed to appear in public, they have no special outdoor dress. The only peculiarity is that in the rainy season in going about the open parts of the house instead of their ordinary shoes they wear painted wooden sandals *khadámás*, held to the foot by a peg of silver or wood slipped between the great and fore toe. Except that it is of costlier materials, the ceremonial dress does not differ from the dress worn at ordinary times. As the scarf *rumál* is not considered full dress, the headgear would be the shawl *dupatta* of gauze with gold or silver lace borders. The bodice is, if possible, more richly ornamented than usual. The sleeved shirt *kudta* would be of silver gauze *tásh*, or of *banársi* a cloth of silk and gold made at Banáras, or of plain cloth covered with gold or silver lace. The trousers would be of brocade *kamkháb*, or of the costliest silk, and in north Gujarát over the trousers is worn the gown *pishwáz* with numerous folds of white gauze.[3] A woman of rich family has generally six to ten changes of raiment. This at Surat would be worth Rs. 500 to Rs. 1000, and in the north, where the rich head-scarves *odni* and the folded dress *pishwáz* greatly increase the cost,

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[1] The *rumál* is a three-cornered cloth about two and a half feet from corner to corner of gold thread, cotton or silk fringed on one side with a broad border of lace. The *odni* is an oblong silk or muslin cloth about 3½ feet by 2 feet.

[2] This rule about colour applies to all classes of women and to the headgear as well as to the gown.

[3] Like the *jáma*, to which it corresponds, the *pishwáz* is becoming more and more uncommon. In the south the *pishwáz* is worn by the bride only on her marriage day. When the ceremony is over it is generally converted to some other dress. Some rich and frugal families in north and south Gujarát preserve these costly marriage dresses for two or three generations.

Chapter III.
Style of Living.
DRESS.
Rich Woman.

it would vary from Rs. 1500 to Rs. 2000.[1] Though she would not have nearly all of the ornaments mentioned in the accompanying list,[2] a woman of rich family would have at least one or two specimens of each class of jewelry, the whole varying in value from Rs. 3000 to Rs. 10,000.

[1] The details are: *Musalmán Dress, Rich Woman.*

Article.	Common.			Ceremonial.			Total.		
	No.	Value.		No.	Value.		No.	Value.	
		From	To		From	To		From	To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Headdresses, *odnis* ...	6	30 0	40 0	6	800 0	1004 8	12	830 0	1040 0
Scarves, *rumáls* ...	6	6 0	10 0	6	50 0	100 0	12	56 0	110 0
Bodices	5	10 0	20 0	10	150 0	200 0	15	160 0	220 0
Shirts, *kudtás* and *kudtis*	6	30 0	40 0	6	100 0	150 0	12	130 0	190 0
Trousers	6	40 0	50 0	6	150 0	200 0	12	190 0	250 0
Gowns, *pishwáz* ...	2	10 0	20 0	1	50 0	100 0	3	60 0	120 0
Shoes	1	2 0	4 0	1	5 0	10 0	2	7 0	14 0
Sandals	1	1 8	2 0	...	...	...	1	1 8	2 0
Total ...	33	129 8	186 0	36	1035 0	1760 0	69	1434 8	1946 0

[2] The jewelry details are: *Musalmán Ornaments, Women.*

No.	Article.	Material.	Use.	Value.				Total.	
				Gold.		Silver.		From	To
				From		To			
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
10	Head Ornament, *latkan.*	Strings of Pearls or Gems.	Braided across the temples.	50	100	...	...	50	100
11	Moon and Stars, *chánd-tara.*	Gold Chains with crescent pendants of Pearls & Gems.	Hangs down one temple.	30	50	...	...	30	50
12	The Peacock, *mōr* ...	Gold and Precious Stones.	Hangs down the left temple.	30	50	..	...	30	50
13	Brow Ornament, *tika*...	Pearl and Gold ...	Hung from the forehead by three black braids.	50	50	...	...	50	10
14	The Earring, *pánt bália* or leaf-shaped earring.[1]	Gold or Silver ...	In the upper rim ...	50	100	10	20	70	120
15	The Thorn, *kánta* ...	Precious Stones .	Ditto ...	50	200	...	...	50	200
16	Ear Flowers, *karanphul.*	Ditto ...	In the lobe ...	50	100	...	...	50	100
17	Bell Earrings, *jhumkás.*	Gold	Ditto	30	100	...	...	30	100
18	Ear Ornament, *bugdi* ...	Gold or Gems ...	In inner cartilage...	40	100	...	...	40	100
19	Earrings, *bijli-ke-bále*...	Ditto ...	In the outer rim ...	20	50	...	...	20	50
20	Ditto *murki* ...	Gold and Pearls .	In front cartilage ...	10	20	...	...	10	20
21	Ditto *dur*	Jewel Pendants ...	In the lobe ...	60	100	...	...	60	100
22	Noserings, *nath*[2] ...	Gold Wire with two Pearls and a Gem.	A large ring worn in the left nostril.	50	500	...	...	50	100
23	Ditto *bulák*[3] ...	Ditto ...	Worn in the middle cartilage.	20	50	...	...	20	50
24	Ditto *kánta*[4] ...	Gems or Pearls ...	In left nostril ...	10	50	...	...	10	50
25	Ditto *besar* ...	A small *nath* (22).	Ditto ...	20	40	...	...	20	40
26	Necklace, *dánia* ...	Alternated Gold & Pearl Beads.	Round the neck ...	20	500	...	...	20	500
27	Ditto *tulsipátia* or basil-leaf necklace.	Gold	Ditto ...	50	100	...	...	50	100
			Carried over ...	640	2260	10	20	660	1840

[1] Silver is worn by the lower classes. [2] A ceremonial ornament worn by married ladies.
[3] In Surat the *bulák* is worn only till marriage or, at the latest, till the birth of the first child. In Ahmedábád women wear it all their lives.
[4] The *kánta* takes the place of the *nath* in common use.

Chapter III. Style of Living. DRESS. *Middle Class Woman.*

In north Gujarát middle class Musalmán women wear neither the sleeved nor the sleeveless shirt *kudta* and *kudti*. Their indoor garments are the shawl *dupatta* or *odni* bodice and trousers, and, to cover the body between the bodice and the trousers, an apron of red or of white cloth about a foot square. With this exception, save that it is of less costly materials, the indoor and the ceremonial dress of middle class women does not differ from that of the rich. In south Gujarát, as both rich and middle class women are kept always in private, they have no special outdoor dress. But in north Gujarát the practice is a little less strict, and women may pay visits at night with their head and face hid in a sheet *chádar*, and their body muffled in the loose folds of the *pishwáz*. In Ahmedábád the women of the Sunni, and in Surat the women of the Shiáh Bohorás, wearing the long veil or *burka* are allowed to go out in the daytime. Middle class Musalmán women living in Bohora localities follow their neighbours in this custom, and go out during the day in the Bohora veil or sheet. A woman of a middle class family would have from six to eight changes of raiment. In Surat and Broach this represents a cost of Rs. 150 to Rs. 300, and in the north where the headdress *odni* and the gown

Musalmán Ornaments, Women—continued.

No.	Name.	Material.	Use.	Value. Gold. From		Silver. From		Total. From	To
					To		To		
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
			Brought over ...	640	2260	10	20	660	1840
28	Necklace, *kanthi* ...	Precious Stones...	Round the neck ...	200	500	...	...	200	500
29	Ditto *champákali*.	Gold and Pearls...	To hang to the chest.	40	100	...	...	40	100
30	Ditto *mála* ..	Gold	Ditto ...	50	100	...	...	50	100
31	Double Garland, *baddhi*.	Two cross strings of Gold Beads.	To hang to the waist.	200	500	...	...	200	500
32	Single Garland, *ashrafi-kahár*.[5]	Strings of Gold Coins.	To hang below the chest.	200	500	...	...	200	500
33	Manychained Necklace, *chín-mála*.	A string of Gold and Gems.	Ditto ...	100	200	...	...	100	200
34	Necklace, *chandan-hár*.	Gold and Pearls...	Loose necklace ...	200	500	...	...	200	500
35	Armlets, *bázuband* ...	Plain Gold Band.	Over the elbow ...	200	500	...	...	200	500
36	Ditto *jahángiri* ...	Worked ditto ...	Ditto ...	200	500	...	...	200	500
37	Bracelets, *kangan* ...	Worked Gold ...	One on each wrist.	50	200	...	...	50	200
38	Ditto *ponhonchi*[6].	Ditto or Silver.	Ditto ...	50	200	...	...	50	200
39	Bangles, *chúdis*[7] ...	Ditto ...	Ditto ...	200	300	...	...	200	300
40	Finger Rings, *anguthi*[8].	Gold or Silver ...	On the fingers ...	20	100	5	10	25	160
41	Anklets, *todás*	Gold or Silver Chain.	Round both ankles.	500	1000	50	200	550	1200
42	Ditto *kadachdras*...	Thin Silver Bands.	Three each ankle...	...	...	20	50	20	50
43	Ditto *makodás* ...	Gold and Silver Chains.	One on each ankle...	...	...	20	50	20	50
44	Ditto *kámni* ...	Gold and Silver...	Ditto ...	50	100	20	50	70	150
45	Ditto *páizeb* ...	Twisted broad Silver Chain with Bells and Rings.	Ditto ...	...	...	20	50	20	50
46	Toe Rings, *jodwa* ...	Silver or Gold ...	Big and middle toe.	20	50	10	20	30	70
47	Ditto *bichwa* ...	Silver Bells and Rings.	On the middle toe...	...	...	2½	5	2½	5
			Total ...	2930	7710	157½	435	3087½	8165

5 A favourite ornament.
6 Silver worn by the poor; gold chiefly by girls.
7 Silver worn by the poor; gold chiefly by girls.
8 The middle finger is left bare because of the belief that any one wearing rings on the middle finger is likely to be bitten by a scorpion. The other fingers are at each joint covered with rings and on the thumb is a miniature mirror on the back of a ring.

Chapter III.
Style of Living.
DRESS.
Poor Woman.

pishwáz add considerably to the cost from Rs. 300 to Rs. 600,[1] she would generally have almost all the ornaments owned by a rich woman but of cheaper make. The value of the whole set may be estimated at Rs. 2000 to Rs. 4000.

The indoor dress of a poor woman[2] in south Gujarát is, over the head, a scarf *dupatta* of coarse cotton cloth, a shirt *kudta* of cheap longcloth generally worn without a bodice, and a pair of trousers *izár* of striped country cloth called *súsi*. In north Gujarát a poor woman wears over her head and face a large sheet-like shawl *odni* of coarse cotton cloth, a bodice, and hanging from it in front an apron-like flap of red cloth, and a pair of trousers of striped country cloth. Within doors, both in north and south Gujarát, the women of poor families keep their feet bare. Out of doors, for the women of poor families must go out to work, poor women in south Gujarát wear a large sheet *pichodi* of coarse cotton cloth covering the greater part of the body from the head to the knees. In north Gujarát they wear over their heads and faces a scarf *dupatta* of coarse cotton cloth. Even out of doors they generally walk barefoot. When they wear shoes they use the long-pointed leather shoe known as *mirzái*. On great occasions a poor woman wears an embroidered or silver lace scarf *dupatta*, a new or at least freshly dyed shirt, a pair of silk or chintz trousers, and a pair of shoes. Most poor women have at least four changes of raiment. This in Surat represents

[1] The details are:

Musalmán Dress, Middle Class Woman.

Article.	Common.			Ceremonial.			Total.		
	No.	Value.		No.	Value.		No.	Value.	
		From	To		From	To		From	To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Headdresses, *odnis* ...	6	20 0	40 0	4	120 0	200 0	10	140 0	240 0
Scarves, *rumáls* ...	6	10 0	20 0	4	30 0	60 0	10	40 0	80 0
Bodices	4	10 0	20 0	4	20 0	40 0	8	30 0	60 0
Shirts, *kudtás* or *kudtis*.	6	10 0	20 0	4	40 0	80 0	10	50 0	100 0
Trousers (pairs)... ...	4	4 0	10 0	4	20 0	40 0	8	24 0	50 0
Gowns, *pishwáz*... ...	1	5 0	10 0	2	20 0	100 0	3	25 0	110 0
Shoes (pairs)	1	1 0	2 0	1	3 0	5 0	2	4 0	7 0
Sandals (ditto)	1	1 8	3 0	...	...	...	1	1 8	3 0
Total ...	29	61 8	125 0	23	253 0	525 0	52	314 8	650 0

[2] The details are:

Musalmán Dress, Poor Woman.

Article.	Common.			Ceremonial.			Total.		
	No.	Value.		No.	Value.		No.	Value.	
		From	To		From	To		From	To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Headdresses, *odnis* ...	2	1 0	2 0	1	2 8	5 0	3	3 8	7 0
Scarves, *rumáls*. ...	2	1 0	2 0	1	2 8	5 0	3	3 8	7 0
Bodices	2	1 0	2 0	1	1 0	2 0	3	2 0	4 0
Shirts, *kudtás* or *kudtis*.	2	2 0	4 0	1	4 0	6 0	3	6 0	10 0
Trousers (pairs)... ...	2	1 0	2 0	1	1 8	3 0	3	2 8	5 0
Gown, *pishwáz*	1	5 0	6 0	1	8 0	10 0	2	13 0	16 0
Shoes (pairs)	1	1 0	1 8	1	1 8	3 0	2	2 8	4 8
Total ...	19	12 0	19 8	7	21 0	34 0	19	33 0	53 8

DRESS.

Poor Woman.

when new, a cost of Rs. 40 to Rs. 60; and in north Gujarát, from their not wearing sheets *pichodi*, shirts *kudta*, or shoes, the cost is less, varying from Rs. 30 to Rs. 40. The ornaments owned by poor women are Nos. 20 23 26 27 and 38 of gold, and Nos. 14 40 and 46 of silver, costing altogether Rs. 100 to Rs. 200. Of these Nos. 14 23 and 26 are in daily use; the rest are worn on special occasions. In south Gujarát the women of the butcher and cook class, and in north Gujarát all the lower order of women wear in their ears numerous heavy silver rings and silver leaves *pánt*, by which the rim of the ear is almost dragged down and sometimes torn. The women of some of the lower classes wear constantly before marriage, but never as widows, the large nosering *nath* (No. 22), with false pearls or rubies. South of the Mahi, after the birth of a child women cease to wear the small nosering *bulák* (No. 23). Except in the case of old or widowed women, bangles are seldom of silver, silver bangles being known as *máthis* or evil-ones. North of the Mahi bangles are of glass, to the south of wax and gold or silver tinsel. On great occasions even the poorest woman is careful to appear with a good show of ornaments. If she has few of her own she will borrow or get her husband to borrow. If this fails she will stay at home rather than go in public with, as the saying is, her limbs bare.

Children.

Up to four years of age the children of rich and middle class parents, both boys and girls are dressed alike, in a round cap of simple or gold cloth and a loose shirt *kudta* reaching to the knee. During their first four years the children of the poor, except that the girls wear short drawers, are left entirely without clothes. After about four, that is the *bismilláh* or initiation time, the boy is dressed like his father, and, except that till she is twelve years old she continues to wear the cap, and until she is married has her gown cut in a narrow slit in front, the girl is dressed like her mother. As they grow up the cost of clothing a child comes by degrees to equal the charges for an adult. But for some years after the *bismilláh*, or say from about five to ten the cost is less. For a boy and a girl the expenditure is much the same. In a rich family Rs. 200 to Rs. 300; in a middle class family Rs. 100 to Rs. 200; and in a poor family Rs. 20 to Rs. 30.[1] The children of the

[1] The details are:

Musalmán Dress, Children.

Article.	Rich.								
	Common.			Ceremonial.			Total.		
	No.	Value.		No.	Value.		No.	Value.	
		From	To		From	To		From	To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Cap	1	2 0	4 0	1	5 0	20 0	2	7 0	24 0
Coats	12	10 0	20 0	4	100 0	150 0	16	110 0	170 0
Shirts	12	3 0	6 0	4	4 0	5 0	16	7 0	11 0
Trousers (pairs).	12	3 0	6 0	4	30 0	40 0	16	33 0	46 0
Shoes (ditto).	1	1 0	2 0	1	2 0	4 0	2	3 0	6 0
Turban	...	...	...	2	20 0	40 0	2	20 0	40 0
Total ...	38	19 0	38 0	16	161 0	259 0	53	180 0	297 0

Chapter III.
Style of Living.

poor wear no ornaments save perhaps a votive collar or anklet of thin silver wire costing from Re. 1 to Rs. 4. The ornaments worn by the children of the rich and middle classes are, before *bismilláh* golden bracelets *pohonchis* worth Rs. 20 and silver anklets *kadis* worth Rs. 5. These are generally presented by friends on the sixth day after birth. Unless he is the subject of a vow a boy seldom wears ornaments,[1] but girls of rich and middle class families have often a considerable store.[2]

Section III.—Food.

FOOD.
Rich.

South Gujarát Musalmáns are fond of good cheer and good living; those of the north are abstemious and frugal almost to stinginess. Among the higher classes a Musalmán's food consists of wheat bread, and among the lower classes of Indian millet *jawári* bread in the north and of spiked millet *bájri* bread in the south, with, for the rich, vegetables mutton fish curds and whey, and for the poor generally one of these articles. They drink tea and coffee. Tea forms the morning drink of the rich and the middle classes; coffee

Musalmán Dress, Children—continued.

Article.	Middle Class.								
	Common.			Ceremonial.			Total.		
	No.	Value.		No.	Value.		No.	Value.	
		From	To		From	To		From	To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Cap	1	1 0	2 0	1	5 0	10 0	2	6 0	12 0
Coats	12	10 0	20 0	4	60 0	100 0	16	70 0	120 0
Shirts	12	1 8	3 0	4	4 0	5 0	16	5 8	8 0
Trousers (pairs).	12	1 8	3 0	4	10 0	20 0	16	11 8	23 0
Shoes (ditto).	1	0 8	1 0	1	1 0	2 0	2	1 8	3 0
Turban	...	...	...	1	20 0	30 0	1	20 0	30 0
Total ...	28	14 8	29 0	15	100 0	167 0	53	104 8	196 0

Article.	Poor.									Total.		
	Common.			Ceremonial.			Total.					
	No.	Value.		No.	Value.		No.	Value.		No.	Value.	
		From	To		From	To		From	To		From	To
		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
Cap	1	0 8	1 0	1	2 8	5 0	2	3 0	6 0	6	16 0	42 0
Coats	4	2 0	4 0	1	4 0	5 0	5	6 0	11 0	37	186 0	301 0
Shirts	2	0 8	1 0	...	...	...	2	0 8	1 0	34	13 8	20 0
Trousers (pairs).	4	1 0	2 0	1	2 0	...	5	3 0	2 0	37	39 0	71 0
Shoes (ditto).	...	...	...	1	0 8	1 0	1	0 8	1 0	5	5 8	10 0
Turban	...	...	...	1	2 8	5 0	1	2 8	5 0	4	42 8	75 0
Total ...	11	4 0	8 0	5	11 8	16 0	26	15 8	26 0	123	302 8	519 0

[1] A mother often makes a gold or silver anklet for her boy, and at the shrine of some saint vows that if the boy lives to a certain age she will sell the ornament and spend the money in feeding beggars or for the good of the saint's shrine.

[2] The commonest girl's ornaments are Nos. 12, 17, 21, 23, 26, 31, 32, 35, 39, 44, and 45.

Chapter III. Style of Living. FOOD. *Rich.*

is the beverage of women,[1] middle class men, and such of the poorer orders as can afford it.[2]

A rich Musalmán takes three meals a day. A seven o'clock breakfast of tea or coffee and sweets: a midday meal of unleavened bread, soup *kalia,* minced meat *kíma* or *kofta,* cream *malái,* vegetables and sometimes rice, with for drink tea or sometimes *sherbat* sugared-water: and about seven, an evening meal of rice, rice and pulse *khichdi* or rice and meat *puláo,* with clarified butter and some kind of meat or fish, or *kadi* a dish made of curds mangoes lemons or plantains, and in some families sugared-water *sherbat.*

Middle Class

Middle class Musalmáns in Surat and Broach live well. They take three meals a day. In the early morning a cup of tea or coffee with or without a piece of a special kind of wafer-bread; about eleven o'clock a regular morning meal *náshta* of unleavened bread and mutton with or without vegetables or cream; and about six o'clock an evening meal *khána* of rice and clarified butter,[3] and mutton-soup, or pulse, or rice and pulse *khichdi,* and curds, or mutton-soup or *kadi,* that is curds and whey, gramflour, and turmeric. North of the Mahi the food of the middle classes is, compared with that of south Gujarát scanty and cheap almost to stinginess. The morning meal is of vegetables or pulse with occasionally a dish of mutton. The evening meal is still simpler, rice and pulse with no relish but clarified butter, and a salad or *kachumbar* of onions dry-chillies and tamarind-water.

Poor.

The poor Musalmán takes two meals a day. Breakfast generally about eleven, of millet[4] cakes fish pulse and water. For dinner, about seven in the evening, rice and pulse with a little clarified butter, and as a relish onions and chillies and water. Except on festivals and at public dinners, perhaps about twenty days in the year, a poor Musalmán seldom has a good meal of any animal food but fish. In south Gujarát where he can easily obtain fresh fish the poor Musalmán lives almost wholly on fish and *jawári* bread or rice and pulse. He can get a pound of fresh *búmlás* Harpodon nehereus or Bombay-duck for a copper or two or as much of small fry and prawn. These stewed into a thin soup form his daily condiment. The north Gujarát poor Muslim sometimes has a dish of dry prawns cooked in the same way.

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[1] Muhammadans abstain from such food as is forbidden in the Kuraán. These are the blood of all animals, and the flesh of the elephant, the ass, the mule, the hog, animals that eat flesh, and scaleless fish, and such birds of prey as have long talons and curved beaks and animals. Except fish, on whom the name of Alláh is not pronounced when slaughtered, Muslims of the Sháfai school such as the Eidrús Sayads, many of the Arabs, and the Nawáits are not forbidden the use of scaleless fish. Of vegetables Musalmáns eat all except yams. Mushrooms though not forbidden are disliked.

[2] They drink the milk of the cow buffalo and goat; the milk of the mare and camel is not forbidden. Sugar and milk are taken with tea and coffee is drunk by itself.

[3] The middle classes take great care not to waste clarified butter. A small rather deep copper pot set in the middle of a hot dish of rice, or rice and pulse, is kept melted by the heat. Into this pot the fingers are dipped before each mouthful, and the waste of pouring the whole over the rice is saved.

[4] Indian millet *jawári* in south Gujarát; spiked millet *bájri* in north Gujarát.

Chapter III. Style of Living. Food. *Marketing.*

In all rich families some articles of food are laid in by the year, others by the month, and a third set from day to day. The yearly supplies are, rice bought in October, wheat in March, millet and pulse in December, and in some cases oil for lighting and cooking and firewood in June. The monthly supplies are clarified butter, salt, tea, and coffee. The daily supplies are animal food, vegetables, fruit, spices, sugar, betel-leaf, and sometimes tobacco. Where opium is eaten enough is kept to last for a fortnight.[1] The middle class Musalmán's yearly supplies are rice, wheat, pulse, millet, oil, salt, and fuel.[2] The monthly supplies are clarified butter, opium, tea, and sometimes coffee. The daily supplies are mutton, vegetables, fruit, tobacco, betel-leaf, and spices. Except grain, of which all who can lay in a monthly store, the poor buy all their food daily.

Cost.

The daily cost of food in a rich Musalmán family of five persons, a man his wife and child and two dependants, living in comfort but not extravagance, would be on simple articles about Rs. 2.[3] The daily cost of food in a middle class family of three persons, the husband wife and child, living in a style of moderate frugalness would be on simple articles about 12 annas.[4] The daily cost of a poor family of three persons, the husband wife and child, would be about 4 annas.[5]

Stimulants.

The only intoxicating drug in favour among Gujarát Musalmáns is opium. In the south it is not in general use. There the opium eater is a marked man, known as the dreamer or lotus-eater *pínak*, or the bee *shehedmakhi*, from his fondness for opium sweets. In the north opium is an ordinary luxury and is supplied even at funerals. It is eaten and also taken dissolved in water, and enough for a month's use is generally kept in store. To a rich man, with many companions to share his dose of opium, it costs about Rs. 10 a month; to the middle class man, Re. 1 to Rs. 2½; and to the poor, 8 annas to Re. 1.

Gujarát Musalmáns, women as well as men, use tobacco. The men snuff smoke and sometimes chew, the women smoke and sometimes

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[1] The details are: Articles stored by the year; rice half a cart-load costing Rs. 20 to Rs. 30; pulse, 10 *mans* of forty pounds each, Rs. 10 to Rs. 30; millet, 9 *mans*, Rs. 10 to Rs. 20; wheat, 18 *mans*, Rs. 30 to Rs. 40; oil, 3 *mans*, Rs. 10 to Rs. 20; fuel, eight cart-loads, Rs. 20 to Rs. 40; total from Rs. 100 to Rs. 180. The articles laid in by the month are: clarified butter, 1 *man*, Rs. 18; opium, Rs. 5; tobacco, Rs. 4; tea, Rs. 2; sugar, Rs. 4; total Rs. 34 to Rs. 40.

[2] Just before the rains (May 20—June 20) fuel is bought in cart-loads varying in value from Rs. 2 to Rs. 4.

[3] The details are: Grain and pulse, annas 8; milk oil and butter, annas 7; animal food, annas 4; sugar and condiments, annas 5; total Re. 1½. Stimulants, narcotics, and other expenses such as betel-leaves flowers and toothpowder *missi* for women would cost another eight annas.

[4] The details are: Grain and pulse, annas 3; milk oil and clarified butter, 4½ annas; animal food, annas 2; sugar condiments stimulants and narcotics, annas 4; total annas 12.

[5] The details are: Grain and pulse, annas 2; oil, ¼ anna; clarified butter, ⅜ anna; animal food, ½ anna; sugar and condiments, ½ anna; stimulants and narcotics, ⅜ anna; total 4⅜ annas a day.

Chapter III. Style of Living. FOOD. *Stimulants.*

chew.[1] Neither men nor women chew tobacco by itself but as one of the components of the betel-leaf. The women of the rich and middle classes in north Gujarát seldom smoke, but in the south a married woman who does not smoke is the exception. In rich and middle class families tobacco leaves are sometimes bought green and laid in for the year's supply. Before using they are pounded with molasses, and laid in the sun so that any remaining moisture may be dried, then they are ready for the long-pipe *hukkáh*. In north Gujarát tobacco grown in Petlád and in Balol in the Kadi division of H. H. the Gáikwár's territories and in Víramgám and Sánand, and in south Gujarát tobacco of the brand called *desán* produced in Káthiáwár and in Kánam near Broach, are much prized by the lover of the *hukkáh*.[2] The rich store a supply sufficient for the year's consumption when the leaf is green at a cost varying from Rs. 20 to Rs. 40. The poor and many of the middle class buy their tobacco with their daily provisions. The yearly cost of tobacco in a rich man's family is about Rs. 60, among the middle classes about Rs. 30, and among the poor about Rs. 6. Tobacco used for chewing with *pán* or betel-leaf is not the same as that used for smoking. Chewing tobacco is cut a little broader and thicker than English shag or birdseye tobacco. This among all classes is always bought either every day or in quantities enough to last a month. Chewing tobacco is known as *suka* dry or *zarda* yellow, and that cut at Surat and Banáras is much prized. Snuff is bought either daily or monthly, snuff from Víramgám in the Ahmedábád district being in the greatest request.

Meals.

In a rich or middle class household, for the ordinary every-day meal, the whole family meet in one of the rooms of the ladies' apartments, and with a servant to bring the dishes and wait, men and women eat together. In poor families where the woman has to wait, the men generally dine first and the woman after the men have dined. As a rule only very near relatives are allowed to dine with the family. But as a mark of special trust well tried friends are sometimes allowed to share the privilege. The room is made ready for dinner by laying a white coloured or printed cloth called *dastar-khán* over a part of the carpet and by setting a china or earthenware cup and plate with one or two spoons, a metal bowl or glass tumbler to drink from, and a napkin for each party. Fruit is laid beside the cups and plates. When dinner is ready the party sit down on cushions ranged round the cloth or on the carpeted floor. The host first seats himself at the head of the cloth, the rest of the family taking their places according to choice. Before eating a brass or silver ewer with a basin is handed round by a servant, each person holding his hands over the basin on

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1 The Urdu proverb says: Tobacco is smoked by the lover (that is by men) eaten by the beloved (that is by women) and stuffed into the fogey's nostrils.

2 The *hukkáh* consists of three parts: (1) The *chilam* or earthen pipe-head which contains fire and tobacco; (2) the stem with the snake called *naicha* on which the pipe-head is fixed; and (3) the pipe-bowl which contains water. Pipe-heads for which Káthiáwár is famous cost from 1 anna to Rs. 5. Pipe-stems for the manufacture of which Surat and Lakhnau are famous cost from annas 8 to Rs. 5. Pipe-bowls for which Dehli and Muradábád in north and Bídar in south India are famous cost from Rs. 5 to Rs. 50.

Chapter III.
Style of Living.
FOOD.
Meals.

which water is poured and flows into the basin. After this the more religious before each mouthful, and the less religious before the first mouthful, say the word *Bismilláh* that is In the Name of God. Then the dishes are handed round by a servant or passed round each guest helping himself. A water-jar stands on the cloth and the guests fill their cups from it as they need. At the close the servant again brings round the ewer and basin and hands are washed. The children are generally the first to leave; the elders both men and women if they have no special business, sit smoking or chewing betel-leaf. Among many families meals, especially dinner, are merry with much talk and laughter.

Feasts.

In honour of a friend's coming or going, or of any great domestic event, private feasts are given. At these entertainments, in which only men join, a number of dishes are ranged in order on a white cloth spread in the middle of the hall *divánkhána*. The guests help themselves to any dish within easy reach. Talk goes on during the whole time. When dinner is over the guests retire to some room where long-pipes and betel-leaf *pán* are served. After about half an hour's stay the guests leave, each as he goes being served with *atár* or rose essence and flowers by the host. The expense of a private feast, where there are at least ten different dishes and as many guests, is not more than Rs. 20.

Public Dinners.

Gujarát Musalmáns are fond of giving public dinners. Among the rich almost every important family event from birth to death is an excuse for a public dinner. Though they are by no means required to do so by law, the middle and even the poor classes show, especially at marriages and deaths, a most keen and ill-judged rivalry in giving large and costly feasts. Muhammadans ask to their public feasts the men women and children of their relations friends and acquaintances. When he has to give a public dinner, a Musalmán, after consulting his family and friends, draws up a list of guests to be asked and fixes the day and the time of the day when the feast is to be given. When this is settled the head of the house hires an inviter *izni*, to ask the men, and the mistress hires a woman, generally a fisherwoman *kahárni*, to ask the women guests. Meanwhile in the host's house supplies are being laid in, a cook is hired, and, in some open spot large earthen jars are arranged for the cooking.[1] On the day of the feast men bring water and fill the jars and the cook and his assistants make ready the dinner. In funeral feasts, either before the dinner is served or after the guests are seated, a thanksgiving and prayer, that the merit of the feast may pass to the soul of the dead are repeated, generally by a priest. At the hour named for the feast, the guests begin to come, some of them bringing their boys of any age and their girls up to seven years old. But taking children of tender age and girls to public dinners is not considered good taste. As the guests arrive they are seated on chairs or benches near the entrance to the house. When a party of fifteen or twenty have come, they are asked

[1] The whole cooking is done by professional Musalmán cooks *bhatiarás* or *báwarchis*.

Chapter III.
Style of Living.
FOOD.
Public Dinners.

by the host or some of his friends to walk in. Giving his shoes in charge of his servant, or if he has no servant taking them himself under his left arm sole to sole, each guest seats himself placing his shoes by his side. As soon as the guests are seated, a servant or friend of the host brings in a number of sweet dishes of saffroned rice with almonds and sultána raisins *zarda* or *muzaffar* the same dish with a richer seasoning and with the addition of limejuice causing a delicious sub-acidity of taste. After the dishes are served, the guests wait the coming of the host or of some one on his part to tell them to begin. This he does by saying in a loud voice *Bismilláh* In the Name of God, the guests respond *Bismilláh,* and begin. As soon as the course of sweets is over, the principal dish which is generally saffroned rice with mutton *biryáni,* and some mutton or mutton and vegetable soup, or curds, is served in a large copper tray, one for every four guests. When emptied the tray is filled from supplies carried about by friends of the host. In most cases water is handed round in earthen cups by boys, neighbours' sons, who go about crying *Páni Páni* Water Water. After a guest has dined he rises and washes his hands. In some houses a person with a tray full of ready-made rolls of betel-leaf *pán,* stands near the door and presents a roll to each guest as he leaves. The women travelling in carriages, come sooner than the men, and go at once to the women's quarters. They while away the time in talking with the hostess or their friends till dinner is served in the women's rooms. This is done by the servants and friends of the host carrying trays of sweets and other food to the staircase. Here the trays are taken by the women of the family or by servants, who place them in order on a long piece of cloth spread in the middle of the room. After all the trays have been set out the hostess asks her guests to seat themselves, and saying *Bismilláh,* they begin to eat. During dinner the talk is chiefly of marriage and other domestic events. The dinner generally lasts from half an hour to an hour. When it is finished the guests rise, wash their hands, take a roll of betel-leaf, and smoke. This over, they ask leave, send for their carriages, embrace the hostess, salute her, and go.

There are three chief classes of Gujarát Musalmán public dinners, *biryáni, dál bhát* and *khatta,* and *puláo.* Of these the first and best, chosen regardless of cost by all Musalmán dinner-givers, is *biryáni* with *zarda. Biryáni* is the chief dish, saffroned rice with mutton, eaten with curds or some mutton and vegetable soup.[1] It is accompanied by *zarda* or saffroned and sugared rice with sultána raisins and almonds. A richer sweet dish is *muzaffar shola,* saffroned rice slightly acidulated with limejuice, and having more sugar sultána raisins

[1] The cost of a *biryáni* dinner with *zarda, muzaffar shola,* or *sátwáni mithái* for a company of eighty men is: For *biryáni,* mutton Rs. 8, rice Rs. 5, soup Rs. 6, saffron Re. 1, clarified butter Rs. 6, spices Rs. 2; total Rs. 28. For *zarda,* rice Rs. 2, clarified butter Rs. 2, saffron annas 8, sultána raisins and almonds Re. 1, sugar Rs. 4; total Rs. 9½. For *muzaffar shola,* rice Rs. 2, clarified butter Rs. 3, sugar Rs. 6, saffron Re. 1, limes annas 4, sultána raisins almonds rosewater and spices Rs. 1½; total Rs. 13¾. For *sátwáni mithái* Rs. 50. Fuel in all cases Re. 1 and the cook's wages in all cases annas 8, with a meal.

Chapter III.
Style of Living.
FOOD.
Public Dinners.

and almonds, and a sauce of clarified butter. If not by one of these two dishes, *biryáni* is accompanied by *sátwáni mithái* the seven sweets, specially ordered from a confectioner, generally in south Gujarát a Shiáh Bohora, whose cookery is famous for its flavour and delicacy. This being the best and dearest of sweet dishes adds much to the costly character of the dinner. The next kind of dinner is *dál bhát* and *khatta*,[1] that is pulse rice and tamarind soup. This is the next most costly dinner to *biryáni*. Though not dear in itself it causes a very great outlay and almost a waste of clarified butter, which from earthen jars called *bádis* is poured without stint till the guest asks the person serving to stop. The sweet dish accompanying it is rice and sugar *chobá*, and a large quantity of clarified butter. The last class of dinner is rice and mutton *puláo*,[2] and some vegetable soup. If there is no mutton the dish is called *korma* and is thought mean.[3] Along with it saffroned rice *zarda* is served.

Feast Day Dinners.

Almost every feast-day and holiday has its own dish, and on Thursdays there is generally something special for the evening meal. This is a cheap dish of rice and pulse curry, not costing more than 8 annas for a family of a man and wife with one child and a servant. Of holidays that have special dishes, the 5th of *Muharram*, the first month of the Musalmán year is the first. The dish for this day is rice and curds with milk, sugared-water *sherbat*, and fried bread and sugar *chungás*. It costs at least eight annas a head. The thirteenth of the second month *Safar* is the Musalmán picnic-day, and has its fried pastry *talan*, costing about one rupee a head. The first twelve days of the third month *Rabi-ul-awwal* are held sacred on account of the death of the Prophet, sermons are preached and after the sermons several mouthfulls of rice and meat *biryáni*, or rice and milk pudding *khír*, or parched and sweetened rice *pawwá*, are distributed among the congregation. The expense to the person giving these sermon-dinners varies from Rs. 20 to Rs. 50. The eleventh of the fourth month *Rabi-ul-Akhir* has its feast of pounded and sugared bread *malída*, costing about four annas a head. On the last Friday of the seventh month *Rajjab* families who have made a vow to do so, give a dinner of rice curds and sugar served in earthen pots, and known as the pot-dinner *kúndás*. The friends and relations that are asked to this family feast, eat from the pots, and after they have eaten, layers of fresh rice curds and sugar are put into the pots and beggars and poor people are fed from the same vessels. The dinner costs from

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[1] The details for a *dál bhát* and *khatta* dinner for eighty guests are: Pulse Rs. 2, rice Rs. 5, clarified butter Rs. 10, tamarind and spices Re. 1; total Rs. 18. For *chobás*, rice Re. 1, sugar Rs. 2, clarified butter Rs. 3, almonds Rs. 2; total Rs. 8, with annas 8 for the cook and Re. 1 for fuel. Total for both Rs. 37½.

[2] The details for a *puláo* dinner are: Clarified butter Rs. 5, rice Rs. 5, mutton Rs. 2½, soup Rs. 6; total Rs. 18½, with Rs. 1½ for the cook and fuel and Rs. 9½ for *zarda*. Total Rs. 29½.

[3] The details of a *korma* dinner are: Rice Rs. 6, clarified butter Rs. 1½, gram-pulse annas 8, spices annas 8, soup Rs. 6, fuel annas 8, cook annas 8. Total Rs. 15½.

Chapter III.
Style of Living.
FOOD.
Feast Day Dinners.

Rs. 5 to Rs. 10. On the evening of Shab-barát, the night of the thirteenth day of the eighth month *Shaaban,* bread and sweets *chapátis* and *halwa,* costing about Rs. 4 are made and given to relations. During the ninth month *Ramazán* or month of fasting, as both meals are taken at night, leavened bread, because light and easy of digestion and a number of cooling dishes are used. The first of the tenth month *Shawwál* is the first of the two great feasts of the year, and has its *shír-khurma* (literally milk and dates), a dish of milk dates raisins and vermicelli, mutton-soup, and bread, costing about eight annas a head. On the tenth of *Zil Hajj* the twelfth month, the *Bakr Íd,* literally cow-feast, goats and cows are sacrificed and presents of their flesh made among friends and relations and dressed into several dishes and eaten. In the cold weather as appetisers and tonics, certain dishes are very generally taken. Of these in north Gujarát, a dish chiefly of garlic, and in the south one made of fenugreek seed *methi-ki-khichdi,* are the chief. A favourite hot-weather dish is thin wheat or rice cakes with mango juice, and in north Gujarát *khirni* Mimusops hexandra berries and curds. The favourite cold-weather dish is in south Gujarát a stew of potatoes French-beans and mutton, eaten with wheat bread and washed down by unfermented palm juice *níra.* The cost in both cases is about one rupee a head.

CHAPTER IV.

DAILY LIFE.

Chapter IV.
Daily Life.
MEN.

A MUHAMMADAN should begin the day by rising at the morning call to prayer, washing, and saying his prayers, either at home, or, and this has the higher approval of the Prophet, in the mosque with the congregation of his brother-Moslims. Very few of the rich begin their day in this way. Rising about seven, a rich man washes his face hands and feet, takes his cup of tea or coffee, and sits smoking and eating betel-leaf, reading, or gossipping with his friends. About eleven he orders breakfast, unleavened wheat-bread, mutton or vegetable and mutton soup and cream, with sometimes a dish of rice with some pickle relish or cheese, and a dessert of mangoes plantains or any fruit that is in season. When breakfast is over, he has his pipe for half an hour, and if there is business to do he attends to it. If the day is an idle one, he sleeps for an hour or two, and later, when the heat is passing, makes ready for a drive, a ride, or a walk. On his return from exercise, about seven, he has his supper, a dish of rice, or pulse and rice with mutton and vegetable soup, or minced meat pickle and wafer-biscuits, and fruit or sweets, and after smoking a pipe talks with friends or with the women of the family, till he goes to rest about eleven. Where the head of a rich or middle class family takes opium, he eats it, or drinks it dissolved in water, about seven in the morning, when he has usually some friends with him.

There is in many ways much sameness in the daily lives of middle class Musalmáns. He is up early to say his morning prayers and go through his religious washing. He comes back to a cup of tea or coffee, and smoking a pipe, reads, looks after his private affairs, or pays or receives visits for two or three hours. By eleven o'clock breakfast is ready. After breakfast he generally goes out, stopping at business till five or six in the evening. In north Gujarát between four o'clock and dinner time, those addicted to opium have a second dose of it, their friends coming in and smoking and talking for an hour. When evening prayers are over he takes his supper, passing the rest of his time in chess backgammon or talk, till about eleven o'clock he retires to rest.

A poor Musalmán rises early, goes through his religious washing, attends morning prayers, and every Friday bathes at the mosque or at home. After prayers he goes to market to buy provisions. He breakfasts at eleven, and after smoking a pipe, goes to his work, where he stays till evening. On his return he dines and spends the rest of the evening with friends or smoking by himself, and about

Chapter IV. Daily Life. MEN.

eleven after saying his fifth or last prayer goes to rest. This routine is broken by Fridays, holidays, and times of family joy or mourning. Of holidays and ceremonial days some account is given below. To almost all Musalmáns Friday is a day of rest. After bathing and attending the holiday prayer and sermon at the mosque, he takes his breakfast, generally somewhat better than the every-day meal, and returns to the mosque to hear the noonday prayers and a sermon. Most spend the afternoon in resting and the evening in driving or walking. At night they again attend prayers in the mosque, and, if they can afford it, end the day with a somewhat richer meal than usual.

WOMEN.

Even where there are no children, as almost every family has its poor relations and dependants, the rich Musalmán woman's life is seldom dull or lonely. The mornings are passed at the toilet and except in very rich families, in seeing that breakfast is properly prepared. After breakfast most women rest for an hour or two and then sew, embroider, talk, and amuse themselves with chess backgammon and other games till, in the afternoon, visits are paid and received. Then supper has to be got ready and the time between supper and rest passes in talk, or in hearing or reading tales and romances, chiefly Urdu religious and love stories. If there are children, especially young children, most of the day is passed in looking after them. Except that more of it is spent in household work, cooking needlework and embroidery, the life of a middle class woman differs but little from that of a rich woman. Some of them embroider and sew articles for sale, disposing of them by the help of old women, who are paid a small sum for the trouble of hawking them. In north Gujarát middle class and even rich women weave and spin cotton yarn, work being brought to them by Vániás, who cry about in the streets offering work, the women notwithstanding *zenánah* or seclusion rules, themselves making their bargains. In poor families the women are at work by dawn grinding corn, bringing water, and preparing breakfast. Between meals they sew for home or for sale patchwork quilted caps of cotton and silk, or in north Gujarát they weave.[1] A woman sups when her husband has finished his meal and soon after, having washed her pots and dishes and cooking utensils, goes to rest.

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[1] The articles woven by women are turbans and waistcloths *dhotis* of silk, *ilácha* and *mashru*, and gold brocade. They are paid for the first from Rs. 2 to Rs. 4, the labour of at least ten days, and for the second and third from Rs. 10 to Rs. 20, the labour of a month or six weeks.

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OCCUP

Chapter V.
Occupation.
CENSUS DETAILS, 1872.

THE following statement shows that while there are few engaged, their chief occupations are cultivating, lab

GUJARÁT MUS

No.	CLASS.	SURAT.		BROACH.	
		Men.	Women.	Men.	Women.
	Class I.—Public Service.				
1	Government Servants	1124	...	893	...
		1124	...	893	...
	Class II.—Professions.				
2	Religion and Charity	192	...	217	...
3	Education and Literature	527	...	21	...
4	Law	6	...	2	..
5	Medicine	30	...	15	...
6	Fine Arts, chiefly Painting and Music ...	90	...	19	...
7	Mechanics	2	...	...	...
	Total ...	847	...	274	...
	Class III.—Private Service.				
8	Servants { Domestic	341	...	291	...
9	Servants { Others	455	...	133	...
10	Barbers	462	...	52	...
11	Washermen	75	...	...	...
12	Water-carriers	63	...	3	...
13	Miscellaneous	10	...	...	...
	Total ...	1406	...	479	...
	Class IV.—Land.				
14	Cultivators { Proprietor	266	...	4019	...
15	Cultivators { Tenant	3246	...	10,793	...
16	Labourers, Field	540	...	669	...
17	Ditto Others	1113	...	1119	...
18	Horsebreakers	32	...	14	...
	Total ...	5197	...	16,614	...
	Class V.—Trade.				
19	Conveyance of Persons and Goods ...	1130	...	143	...
20	General Shopkeepers	1	...	...	...
21	Merchants and Traders	255	...	43	...
22	Commercial Agents and Employés ...	78	...	59	...
23	Miscellaneous	8	...	...	...
	Total ...	1472	...	245	...

* No similar details are

Chapter V.
Occupation.
CENSUS DETAILS, 1872.

TER V.

ATION.

professions, trades, or crafts in which Musalmáns are not ouring, pressing oil, spinning cotton, and trading:

*ALMÁNS, 1872.**

Kaira.		Panch Mahals.		Ahmedábád.		Total.		Total.
Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	
1260	...	533	...	1632	...	5442	...	5442
1260	...	533	...	1632	...	5442	...	5442
216	...	69	...	506	...	1200	...	1200
14	...	33	...	123	...	718	...	718
28	...	...	...	9	...	45	...	45
12	...	5	...	20	...	82	...	82
31	...	29	...	264	...	433	...	433
...	...	82	...	...	...	84	...	84
301	...	218	...	922	...	2562	...	2562
247	...	267	...	551	...	1697	...	1697
102	...	160	...	149	...	999	...	999
101	...	87	...	368	...	1070	...	1070
7	..	12	...	243	...	337	...	337
2	...	13	...	...	...	81	...	81
...	...	...	...	1	...	11	...	11
459	...	539	...	1312	...	4195	...	4195
9418	...	412	...	1781	...	15,896	...	15,896
3805	...	598	...	4350	...	22,792	...	22,792
276	...	43	...	324	...	1952	...	1952
1541	...	141	...	3891	...	7805	...	7805
53	...	...	...	170	...	269	...	269
15,093	...	1194	...	10,616	...	48,714	...	48,714
123	...	623	...	595	...	2614	...	2614
36	...	135	...	17	...	189	...	189
314	...	421	...	942	...	1975	...	1975
52	...	53	...	185	...	427	...	427
1	...	...	...	5	...	14	...	14
526	...	1232	...	1744	...	4968	...	4968

available for later figures.

Chapter V.

Occupation.

CENSUS DETAILS, 1872.

GUJARÁT MUSAL

No.	CLASS.	SURAT.		BROACH.	
		Men.	Women.	Men.	Women.
	Class VI. —Crafts.				
24	Indigo Dyers	30	...	26	...
25	Vegetable Oil Makers and Sellers ...	439	...	...	...
26	Manufacturers and Dealers in animal produce	7	...	210	...
27	Cottoncleaners, Spinners, and Weavers ...	2340	...	120	...
28	Silk Spinners and Weavers	345	...	640	...
29	Hemp and Flax Spinners and Dealers ...	4	...	98	...
30	Bricklayers	99	...	124	...
31	Stonemasons and Brickmakers	31	...	...	...
32	Carpenters	9	...	34	...
33	Housepainters and Decorators	12	...	...	...
34	Dealers in Iron and Hardware	98	...	...	...
35	Wooden Bracelet and Comb Makers ...	1292	...	370	...
36	Wiredrawers, Tinmen, and Electroplaters..	83	...	...	...
37	Gold and Silver Smiths	14	...	23	...
38	Jewellers and Dealers in Precious Stones...	4	...	...	...
39	Calico-Printers	24	...	...	...
40	Calenders, Fullers, and Dyers	222	...	...	...
41	Tailors	122	...	61	...
42	Embroiderers, Gold-lace Makers and Sellers of Artificial Flowers	445	...	...	...
43	Printers and Booksellers	124	...	...	...
44	Millers, Grinders, and Huskers of Grain...	5	...	...	...
45	Bakers and Parchers of Grain	119	...	38	...
46	Sellers of Fruit and Vegetables	23	...	37	...
47	Grocers and Dealers in Preserves	91	...	10	...
48	Makers, Refiners, and Sellers of Sugar ...	...	...	...	...
49	Confectioners	8	...	164	...
50	Butchers and Meat Sellers	315	...	30	...
51	Fishermen and Fishmongers	25	...	...	...
52	Provision Dealers	26	...	...	...
53	Sellers of Intoxicating Drugs	2	...	...	...
54	Sellers of Perfumes and Medicines ...	39	...	...	...
55	Firewood Sellers	76	...	...	...
56	Miscellaneous	767	...	195	...
	Total ...	17,286	...	20,685	...
	Class VII.—Miscellaneous.				
57	Rent Receivers	84	...	165	...
58	Pensioners	59	...	22	...
59	Beggars and Paupers	953	...	786	...
60	Wives and Mothers	...	16,879	...	18,836
61	Boys	7366	...	13,404	...
62	Girls	...	9321	...	11,750
63	Prostitutes	...	103	...	22
	Total ...	25,748	26,303	35,062	30,608

Chapter V.

Occupation.

Census Details, 1872.

MÁNS, 1872—continued.

Kaira.		Panch Maháls.		Ahmedábád.		Total.		Total.
Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	
1	...	...	...	7	...	64	...	64
1296	...	190	...	959	...	2884	...	2884
30	...	1	...	190	...	438	...	438
1473	...	53	...	4207	...	8193	...	8193
...	...	64	...	164	...	1213	...	1213
...	...	3	...	24	...	129	...	129
163	...	15	...	70	...	471	...	471
35	...	87	...	40	...	193	...	193
67	...	42	...	34	...	186	...	186
15	...	...	...	30	...	57	...	57
32	...	...	...	72	...	202	...	202
141	...	...	...	117	...	1978	...	1978
36	...	8	...	40	...	167	...	167
25	...	1	...	16	...	79	...	79
...	...	13	...	37	...	54	...	54
20	...	1	...	...	...	45	...	45
41	...	2	...	192	...	457	...	457
5	...	...	...	88	...	276	...	276
...	...	...	...	1	...	446	...	446
20	...	10	...	595	...	749	...	749
...	...	11	...	1	...	17	...	17
72	...	21	...	503	...	753	...	753
16	...	23	...	436	...	535	...	535
5	...	260	...	165	...	531	...	531
...	...	...	...	10	...	10	...	10
...	...	21	...	10	...	203	...	203
138	...	16	...	252	...	751	...	751
10	...	2	...	49	...	86	...	86
5	...	78	...	10	...	119	...	119
...	...	6	...	11	...	19	...	19
27	...	14	...	78	...	158	...	158
3	...	23	...	275	...	377	...	377
329	...	183	...	1265	...	2739	...	2739
21,644	...	4868	...	26,228	...	90,711	...	90,711
87	...	1	...	75	...	412	...	412
9	...	2	...	61	...	153	...	153
659	...	165	...	2351	...	4914	...	4914
...	21,975	...	4525	...	27,555	...	89,770	89,770
14,379	...	2807	...	13,030	...	50,986	...	50,986
...	11,935	...	2522	...	11,777	...	47,305	47,305
...	42	...	8	...	107	...	282	282
36,778	33,952	7843	7055	41,745	39,439	147,176	137,357	284,533

Chapter V.
Occupation.

The following details give some idea of the general condition of these different classes.

GOVERNMENT SERVICE.

In Government service there are 5442, chiefly soldiers, police-messengers, postmen, and some clerks and schoolmasters. Except a few higher officers in the police, revenue, and judicial branches of the service, many Musalmáns in the lower grades of Government service are more or less embarrassed.

PROFESSIONS.

Of Professional men there are, under religion and charity, 1200, schoolmasters, mosque servants, and religious teachers. Of these the mosque servants are poor and the religious teachers and elegy-singers well-to-do, many of the spiritual guides *pirzádáhs* living with much state and show. Under medicine come 82, chiefly doctors *hakíms*,[1] as a class well-to-do and many of them rich, and a few midwives who are generally well-to-do. Under fine arts come 433, chiefly singers, painters, dancers, and actors. People of this class are careless and live expensively and as a rule are badly off.

SERVICE.

Under Service come 4195, chiefly domestic and other servants 2696, and barbers 1070, who have good and steady work and make money, but being thriftless are generally indebted, and washermen 337, who have constant employment and being steady workers and thrifty save money.

LAND.

Under Land come 48,714. Of the landowners, 15,896, many of them large proprietors are, through extravagance, indebted and embarrassed and their lands are rapidly passing by unredeemed mortgage and sale into the hands of moneylenders. Many of the small landholders, Sunni Bohorás and others, are well off. Tenants, 22,792, are on the whole well-to-do. Labourers, 1952, from irregular work and bad wages are poor. Dealers in animals, 480, except horse-dealers, are as a rule in good condition.

TRADE.

Under Trade come 4968. Of these the chief are Bohorás, chiefly Shiáhs, having cutlery shops, oilman-stores, hardware, and Europe shops. They are well-to-do and thrifty and save money.

CRAFTS.

Under Crafts come 90,711, chiefly oilmen, 2884, who, well paid and thrifty, save money; cotton spinners and weavers, 8193, most on account of decreasing work poor and in debt; tanners, 438, well-to-do with steady work; bricklayers, 471, well-to-do; lime-burners and brick-

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1 The Gujarát Musalmán physician or *hakím* may be the son of any middle class or even rich family. After learning a little Persian and Arabic he chooses a master *ustád*, and with him studies the four or five books on Arabian medicine commonly known as Greek Medicine *Tibb-i-Yunáni*. The works generally studied are *Mizán-ut-Tib*, *Munshaib*, and *Mújaz*, where as a rule the pupil stops, and begins to learn practical surgery. In practical surgery they are taught the art of dressing wounds, bleeding, joint-setting, and couching for the cataract. Their medicines are almost entirely vegetable. The charges vary from Re. ½ to Rs. 2 a visit according to professional reputation. The medicine if given by the doctor is charged separately. If not it is bought in the market according to the prescription given. A rich man on recovery, besides the fee, gives his doctor a suit of clothes or a shawl. As a class physicians are kind to the poor often giving them advice and medicine free of charge. They seldom have any knowledge of or practise midwifery, as to admit a male stranger at child-birth would be against the spirit of Islám.

Chapter V. Occupation. CRAFTS.

makers, 186, well-to-do and thrifty, save money; masons, 193, with well paid but uncertin employment, well-to-do; house painters, 57, with uncertain work, badly off; tinmen, 167, well-to-do; dealers in precious stones, 54, well-to-do; wooden bracelet and comb makers, 1978, well-to-do; dyers and calico-printers and fullers, 566, well-to-do; tailors, 276, work constant but wages low as a class poor; embroiderers, 446, in middling condition, with uncertain work and thrifty habits; paper-makers, 749, well-to-do but work falling off, are thrifty and saving; millers, graingrinders, and huskers, 817, poor and ill paid; bakers and grainparchers, 753, have constant work, are well-to-do and thrifty; sellers of fruit and vegetables, 535, poor but thrifty; grocers, chiefly Shiáh Bohorás, 531, well off; butchers, 751, well-to-do, almost rich; fishermen, 86, poor; provision dealers, 119, well-to-do; dealers in tobacco and drugs, 19, well-to-do; perfume-sellers, 158, chiefly Shiáh Bohorás, well-to-do; firewood sellers, chiefly Kathiárás, 377, well-to-do, almost rich; holders of house property, 412, well-to-do; pensioners, 153, in fair condition; beggars and paupers, 4914, poor; prostitutes, 282, in fair condition but extravagant and indebted.

WOMEN.

Except in some cases in north Gujarát, rich women seldom add to the family income by their work. Many women of middle class families like the rich, earn no money. But some of them, and almost all the poor, by their labour put something into the family purse. In north Gujarát for some middle class and for many poor women, weaving of turbans, cotton-silk, and brocade is the regular occupation. From this source it is not unusual for a clever worker to make as much as Rs. 3 to Rs. 4 a month. In south Gujarát, where middle class and some poor women embroider and work at *chundadi* or silk and calico knotting, a clever hand earns as much as 8 annas or a rupee a day. Others sew for wages, and some of the poor make patch-work caps of cotton or silk, earning in this way from Rs. 2 to Rs. 3 a month. Many friendless widows work as day labourers. Women of the cultivating Sunni Bohorás and a few other classes work in the fields with their husbands.

MONOPOLIES.

Besides the occupations followed by Hindus and Pársis as well as by Musalmáns, there are some classes of workmen almost all of whom are Musalmáns. The chief of these are musicians and dancers, brass band and kettledrum players, 433; barber-surgeons, 1070; horse breakers *chábuk sawárs*, 269; tinsmiths *kaláigars*, 167; bangle-sellers in north Gujarát, 1978; embroiderers and paper flower makers in south Gujarát, 446; butchers, 751; attár and perfume sellers, 158; and fuel-sellers *kathiárás*, 377.

Except in so far as they stand in need of their capital, Musalmáns are, as craftsmen, in no way inferior to Hindus. Their special skill in embroidery gives them a monopoly of the art, and the secrets of the lead and silver work known as *bidri* and of the manufacture of glue, rest with a few Musalmán families and are by them strictly guarded.

CHAPTER VI.

CONDITION.

Chapter VI.
Condition.
THRIFT.

ON the condition of Gujarát Musalmáns two general remarks may be made. Those north of the Mahi are more thrifty and better off than those to the south, and the most prosperous, both in the north and in the south, are chiefly or altogether of Hindu origin.

Though less thrifty than the Hindus, the Musalmáns are in ordinary life neither wasteful nor extravagant. Of classes who are able to add to their capital, the chief are, among traders, Bohorás both Shiáhs and Sunnis; among cultivators, all classes of Sunni Bohorás; among craftsmen, oilmen, cement-burners and brick-makers, firewood-sellers, and butchers; and among those engaged in service, Arab soldiers and watchmen, bakers, barbers, vegetable and fruit sellers, and carters. As they are not allowed to lend money, a rule which all Musalmáns except most classes of Hindu origin obey, their chief forms of investment are, for merchants and shopkeepers, trade; for cultivators, land and farm stock; for many of all classes, house property; and for all, gold and silver ornaments. Musalmáns invest almost nothing in Government savings banks and securities.

INDEBTEDNESS.

Cases of debt among the rich are rare, among the middle classes common, and among the poor usual. A middle class borrower, generally on the security of his house or land, can raise Rs. 500 to Rs. 600 at from nine to twelve per cent a year. With much care some families clear themselves from heavy liabilities. But as a rule a large debt passes from father to son. A poor man who has ornaments or other security may raise Rs. 100 to Rs. 200 at from twelve to eighteen per cent a year. But with only personal security, for the greater risk a bonus is charged, and the rates rise as high as forty or fifty per cent. Many families, especially among weavers and other poor townsmen, are sunk in debt almost beyond hope. But of these a considerable number would seem to be a fair match for the moneylenders, few of them failing to keep back from him, or worm out of him, money enough for their marriage or death dinners, and for building a house or purchasing stock for agricultural purposes.

CHAPTER VII.

RELIGION.

Chapter VII.
Religion.
Sunnis and Shiáhs.

Both the leading forms of the Musalmán faith, the Sunni and the Shiáh, are found in Gujarát. According to the 1872 census of 993,324 the total Musalmán population 507,440 were Sunnis and 422,793 Shiáhs. Of Sunnis, there are among the regular or part-foreign classes, Shaikhs, Patháns, and some of the Sayads, and about five-sixths of the local or irregular communities. Of Shiáhs there are among the regular classes, most of the Mughals and some of the Sayads, and of local communities most trading Bohorás, the Táis, and many of the Momnás.

In Gujarát the Sunni faith was spread chiefly by direction of the rulers and the Shiáh faith by the persuasion of preachers. The most zealous Sunnis were, of the early governors, Alf Khán (A.D. 1297-1317); of the Ahmedábád kings, Muzaffar Sháh I. (A.D. 1390-1411), Ahmad I. (A.D. 1411-1441), Mahmúd Begada (A.D. 1459-1513), and Muzaffar II. (1536-1550), and of the Mughal emperors Jahángír (A.D. 1605-1627) and Aurangzíb (A.D. 1658-1707). The spread of the Shiáh faith, except what it may owe to the Nawábs of Cambay and the Persian refugees at his court, has been due to the success of three great missionaries, Abdulláh (about A.D. 1130) the apostle of the Mustaáli Ismáilian or Dáúdi Bohora faith; Kutb-ud-dín (A.D. 1400) and his descendants the Pírána saints; and Sháh Táhir, the Ismáilian courtier-missionary in the early years of the sixteenth century.[1]

Points of Difference.

The original question in dispute between Sunnis and Shiáhs, whether as the Sunnis hold, Abubakur, Umar, and Uthmán were the lawful successors of the Prophet, or were, as the Shiáhs contend, usurpers, defrauding Ali of his right to the Khiláfat, has given rise to several differences in belief and practice. The chief of the differences are that the Shiáhs leave out of the Kuraán certain passages which they say were written by Uthmán; they add a chapter in praise of Ali which they say Uthmán kept back; and to other parts they give a different meaning from that accepted by the Sunnis. The Shiáhs do not believe in saints, and follow the precepts of the twelve instead of the four Imáms.[2] They claim for their head doctors in Persia, the *mujtahids*

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[1] In A.D. 1709 Bahádur Sháh (A.D. 1707-1712) emperor of Dehli issued an order that in the public prayers among the attributes of the Khalifáh Ali the Shiáh epithet *wasí* or heir should be introduced. This order caused great discontent among the Ahmedábád Sunnis. They warned the reader not to use the word *wasí* and as he persisted, on the next occasion they dragged him from the pulpit and stabbed him to death. Muntakhib-ul-Lubáb in Elliot, VII. 421.

[2] The twelve Shiáh Imáms are: (1) Murtuza Ali (date of birth not known), died at Kúfa, A.D. 660; (2) Imám Hasan, born A.D. 625; (3) Imám Husain, A.D. 626; (4) Zain-ul-Abidín, A.D. 653; (5) Muhammad Bákir, A.D. 675; (6) Jafar Sádik, A.D. 698; (7) Músi Kázim, A.D. 745; (8) Músi Raza, A.D. 770; (9) Taki Abu Jaáfar, A.D. 810;

Chapter VII. Religion. SUNNIS AND SHIÁHS.

or religious superiors, the power of altering the spiritual and temporal law; the Sunnis say that the time for change ceased with the four Imáms Sháfaí, Abú Hanifah, Málik, and Hambal.[1] In practice some sects of Shiáhs differ from Sunnis, chiefly by counting the month from the fading of the old moon and not as the Sunnis do from the shining of the new moon. They pray thrice instead of five times a day, and in praying hold their hands open by their sides instead of folding them below the breast.[2] Except these and a few other particulars the beliefs and customs of the rival sects are the same.

Belief.

Belief in the unity of God; in his angels; in his books, the Jewish Christian and Muhammadan scriptures; in his prophets; in his government of the world; in good and evil as coming from Him; and in the day of resurrection, are the chief articles of a Musalmán's faith. A Muslim should pray[3] five or three times a day, give a part of his goods to the poor,[4] fast in the month of *Ramazán*, and make a pilgrimage to Makkah, and if a Shiáh, to Karbala and Sháh Najaf if he has no debt and is rich enough. Muslim worship consists of a number of bows and prostrations accompanied with prayers and verses from the Kuraán.[5] Each of the five daily prayers has its separate form, and on Fridays and on the days of the *Ramazán* and *Bakr* festivals, the reading of prayers is accompanied by a sermon. The funeral prayer is simply repeating several times the words *Alláh-o-Akbar* God is great.

Practice.

Though as a body not very zealous, Gujarát Musalmáns are on the whole careful to observe the chief rules of their faith. Few of them go to the daily public prayers. But the Friday service is well attended; and crowds join with fervour in the long night prayers *taráwih* of the Ramazán. Though among Sunnis it is chiefly a time of noisy merriment, to Shiáhs both men and women, the *Muharram* is a season

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(10) Abul Hasan Askari, A.D. 829; (11) Abu Muhammad Askari, A.D. 845; (12) Al-mehdi, A.D. 971. The four Sunni Imáms are: Sháfai A.D. 767-819, Abú Hanifah A.D. 700-733; Málik (A.D. 708-713, died A.D. 735), and Hambal (born A.D. 780, date of death not known).

1 The four Sunni Imáms have given rise to the four schools the Hanafi, Sháfai, Máliki, and Hambali. Except the Arabs who belong to the Sháfai school, Gujarát Sunni Musalmáns are Hanafis.

2 When praying with a *jamaát* of the Sunnis the Shiáh deports himself according to the orthodox part of the company in obedience to the Shiáh doctrine of *takiyyah* literally fear or caution. Where the Shiáhs are in a minority they practice this doctrine and while acting upon it they even vilify their own sect if their personal safety requires. Blochman's Áín-i-Akbari, 338 note 2.

3 The Sunni prays five times, before sunrise *fajr*, at noon *zuhr*, between four and sunset *asar*, at sunset *maghrib*, and from 8 to 12 P.M. *isha*. Some very religious Sunnis say a sixth prayer *tahajjud* at midnight, and a seventh called Ishrák two hours after the morning prayers. The Shiáh prays three times; before sunrise *fajar*, at noon when he repeats both the *zuhr* and the *asar* prayers, and at sunset when he says the *maghrib* and *isha* prayers. Some of them say also the midnight *tahajjud* prayers.

4 The poor tax *zakat*, literally purification, is 2½ per cent on all incomes over a hundred rupees a year, and from the poor seven and a quarter pounds of wheat a head to be paid in the *Ramazán* month.

5 The body of the person praying as well as the place of prayer must be free from anything causing legal uncleanness. The prayer must always be preceded by ablution *wuzú*, unless nothing that constitutes legal defilement has taken place since the former ablutions. Praying in company at a mosque is considered more meritorious than saying prayers at home.

Chapter VII.

Religion.

SUNNIS AND SHIÁHS.

Practice.

of the keenest grief and real self-denial. Almost all observe the month of fasting and attend services on the *Ramazán* and *Bakr Íd* feasts.[1] All who can afford it give alms freely, and few, except those of Hindu origin, lend money at interest or drink spirits. They reverence the name of the Prophet and the Kuraán and accept the doctrines of their faith. The irregular classes of Shiáhs and most of the Sunnis become *muríds* or disciples, the former to their *mullás* and the latter to some religious person called their *pírzádah* or *murshid*.[2] Among the women, a few, chiefly unmarried daughters of Sayads, some Shaikhs, and many of the trading Bohorás, both Sunnis and Shiáhs, are well taught in the Kuraán and other religious books. Many are pious, and, though not allowed to appear at places of public worship, are careful to repeat their daily prayers and to keep fasts and other religious observances.

Vows.

The vowing of vows is older than Islám and is not opposed to the law of the Prophet. The sacred Kuraán represents the prophet Zakariyah (Zacharias) vowing a vow of abstinence from speech for a certain number of days in return for the promise of a son. The Virgin Mary when advised to betake herself to an unfrequented spot for the birth of her son is asked to give forth as a reason for her isolation from the society of her people the fact that 'she had vowed to heaven a fast not to speak unto men for the day' (Kuraán Chap. XVI.) In Islámic times the Prophet advised his daughter the Lady Fátimah and her husband Ali to vow a fast of three days for the recovery from illness of their sons Hasan and Husain. Vows to fast, to repeat a certain number of prayers, to give in charity a certain sum of money, to feed a certain number of poor, or to found some religious or charitable building or institution are vows strictly in

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1 The Sunnis hold these services at the *I'dgáh* or prayer-place and at the mosques; the Shiáhs in their own mosques.

2 The profession called *Pírí Murídi* or spiritual tutelage is practised by north and south Gujarát Sayads and a few Shaikhs of the Chishti and Farídi families. They call their followers *muríds*. Among the lower classes each class has its *pír* or *murshid* and so far do the uneducated classes carry the idea of the necessity of having a *pír* that *be-pír* that *is pír*-less is a term of scorn. Thus the Bukháris have the Memans and Chhípás as their *muríds*, the Pirána Sayads have the Momnás and Kákás, and there are Sayads who claim the tutelage of the Gandrap or courtesan class. The Sayad, who is a *pír*, first initiates his disciples by his inculcating on his follower the Musalmán tenets of faith, by exhorting him to eschew the ways of evil and to obey the sacred law of Islám which constitutes the straightest way to virtue and heavenly approval. He sips a little *sherbat* or sugared-water out of a cup and makes his disciple drink of it. This is said to be taking the *lab* or lip-saliva of the Pír. The ceremony which is based on old Súfi rites takes place either at the age of initiation four years four months and four days or before marriage or at any time of life. It often happens that the practise of the Pír's life is in direct contravention to the rules and principles of virtue he inculcates, but the noviciate is taught from the outset that according to the Persian proverb his Pír is the object of his faith not of his imitation: "*Pír-i-má khas ast ítikádi má bas ast* Our Saint is straw, our belief in him is all." The Pír does not impose on his disciples a regular tax but the income he derives from them is sometimes immense. The disciples always supply their Pír with funds enough, either in cash or grain, to maintain him in decent comfort if not in luxury. Every four years the Pír visits his congregation when his followers are bound to raise subscriptions to supply him with money. The Pír is sometimes invited by one of his people to bless the dying, the bride and bridegroom, or a new house. This also is an occasion for making handsome presents in cash or kind to the Pír.

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Vows.

accordance with the letter and spirit of the law of Islám. Such vows are offered only by the strictly pious. On the other hand vows admitting the instrumentality of any person living or dead, whether prophet or saint, are regarded by the religious as idolatrous. The Wahábis are bitter against such practices, denouncing the makers of such vows as little better than heretics. The Hindu instincts and ways of thought of the Indian Musalmán have brought into existence a number of beliefs among which the efficacy of vows offered to dead saints and even to the *Zarís* and *Táaziahs* or the miniature shrines of the martyrs of Karbala better known as *tábúts*, and to *Dúlahs* people inspired by the martyrs have the first place. Such vows are of three classes: Vows made to saints; vows made to *táaziáhs, zaris,* or *tábúts* or other institutions of the Muharram; and vows made to genii or fairies or spirits.

Shrine Vows.

Vows are also made to visit shrines of note. At present the shrine of Mírán Sayad Ali at U'njah in north Gujarát is the most famous in the province. This shrine has risen to special importance owing to the great faith reposed in the saint by the late Gáikwár Khanderáo, who as a thank-offering presented a railing of solid silver. Since that gift the shrine draws a larger number of votaries than any shrine in Gujarát. The reputation that this shrine enjoys as an exorciser of spirits is not equalled by any other in Gujarát. Even the Dakhan and sometimes Rajputána and the north furnish it with spirit-possessed votaries. As soon as a spirit-afflicted person arrives at the shrine at U'njah the *mujávar* or warden allots him quarters befitting his station in life in one of the open rooms or outhouses of the shrine. In the evening the patient sits with other votaries near the railing of the saint's grave. He is given a cup of water from the shrine well or cistern, on drinking which, if he is spirit-possessed, the unwelcome tenant of his body declares itself by the afflicted person beginning to nod or see-saw his body backward and forward, or if a woman to toss her hair and roll her eyes. If after one or two repetitions of the draught none of these effects is produced the ailment is concluded to be constitutional. In that case the remedy is the internal or external use of the leaves of a tree growing near the grave of the saint. The tree is said by the shrine wardens to belong to no recognized family or class of Indian plants. It is said to have grown out of a vegetable toothbrush or *dátan* which after using the saint thrust into the soft ground near him. After a while it put out shoots and grew and gave forth leaves which have served for ages as sure antidotes for all the evils which afflict the bodies of votaries. Its leaves have been known to cure the most obstinate and chronic diseases, leprosies defying the treatment of the ablest physicians, bloated dropsies, and racking rheumatisms. In one case where hopeless blindness was removed, the patient expressed his gratitude in an ode sometimes sung by the musicians and bards of the shrine. Sometimes even the leaf remedy is dispensed with. The patient comes and sojourns at the shrine under the protection of the saint. After a time he or one of his party or one of the wardens is warned in a dream that the patient is well and should go. If the first warning

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Vows.
Shrine Vows.

is disregarded a second and clearer dream follows accompanied by the threat of evil if the patient does not leave. The province of Gujarát abounds in instances of the miraculous curing powers of the Mírán. It sometimes happens that the person applying to the Mírán is referred by him to some other saint. Of late many directions have been given to apply to the shrine of the *Naw Shahíd* or Nine Martyrs at Surat. The spirit-expelling element at the Mírán's shrine is more interesting than the medical. It often happens that a spirit is so obstinate that in spite of frequent punishments and castings out it does not leave or departs but a moment to at once return. Then the punishments inflicted are sometimes as terrible as they are degrading. The man possessed by one of these stubborn spirits is seen being dragged unwillingly as if by an unseen agent to a post where without any visible cord his hands seem to be bound and he to writhe and rave as if under severe corporal punishment. Sometimes the possessed seems to be dragged towards the latrines of the shrine, all the while entreating and praying the Mírán and promising future obedience and abject submission to his invisible masters. His mode of progression has all the appearance of being forced and reluctant. Seeming to be dragged to the urinaries or latrines he is immersed into the impurities and made to wallow in them. At last when he gives a faithful promise of future good conduct and when the fit is exhausted he removes himself from the place often with a shoe between his teeth as a sign of abject admission of defeat and runs from the shrine enclosure and drops as if dead. About an hour after he wakes from his trance an entirely changed man. He is now in his proper senses, the wild and fagged look in his face during the days of his possession has disappeared, the dazed expression with the snake-like fixedness of the eyeballs are gone. He regains his usual spirits and after the performance of his vow is sent back to his home.

At Muharram time the vows paid to the tomb or *Táaziah* of Husain or of Hasan are of two kinds. First, the distribution of milk and *sherbat* or dates or refined sugar to the people before a certain *Táaziah*; or second, the performance of some act of penance or self-torture before it.

In the first case the person vowing sends the thing vowed to the place where the *Taaziah* is made when the person making the *táaziah* says the *fátiha* or first chapter of the Kuraán over it and breaks a cocoanut and distributes the juice with the *sherbat* or milk in small cups to those present. In the second case the person, who is generally a woman, vows to watch the *Táaziah* standing for a night or more. The woman goes to the place where the *Táaziah* is built and takes her stand in a corner keeping her vigil the whole night going where the *Táaziah* is carried and standing where it stops till it is brought back to its place. This class of vow is generally offered by women of the lower or middle orders and is performed on the night of the martyrdom or *shahádat* that is the ninth night of the month of Muharram. Some people vow that if they gain a certain object or desire they shall on the tenth of every Muharram roll on the ground

Chapter VII. Religion. SUNNIS AND SHIÁHS. Vows. *Shrine Vows.*

for a certain distance before the *Taaziáh* while it is on its way to its final immersion. Others vow that if they get a son or if a sick child recovers at each Muharram the child shall be made either during the whole term of his life or up to a certain age to go about in the guise of a tiger or a bear or a Hindu ascetic or a Mughal or a Bohora or a Husaini Bráhman or a conch-hatted fool or harlequin called *Sáin Kowra* Master Conch-shell. The money that is collected by these mummers is spent on the twelfth day of the Muharram in cooking food and repeating the *fátiha* or opening chapter of the Kuraán over it in the name of the martyrs and distributing the food among the people. Besides the people who thus join the Muharram on account of vows made by them or their parents, others take part in the show out of a pure spirit of fun and merrymaking.

Geni and Fairy Vows.

The vows made to genii or fairies are called *házráts* (literally Presences). The genii who are generally made the recipients of such vows are supposed to bear the names of Chándkhán, Nannu Mián, and Sheikh Saddo.[1] These assemblies or *házráts* are generally held by women. Dinners are cooked from which certain kinds of food notably beef are excluded and *phadális* or spirit-musicians are hired to sing songs in praise of the particular *ginn* whose vow is to be performed to the accompaniment of the drum or tambourine and the guitar with catgut strings. On such occasions the lady who is possessed by the *ginn* is believed to be completely under the influence of the spirit and is called the Asardánni. She is addressed by the person who consults her, who is directed to do or abstain from certain acts or to present certain dishes as a thankoffering if she gains her object. Many other women also consult this *ginn*-possessed Asardánni and receive replies. Then frankincense is burnt and after the inspired one partakes of the banquet the spirit gradually leaves her body and awakening from her trance she regains her usual condition. Fairy *házráts* are held in the same way. They are called *Pari-on-ke tabak-bharna* Filling the fairy dishes. These vows are generally registered by women of the rich and middle classes on occasions of any illness of their daughters which is believed to be caused by spiritual agency or of children having fearful dreams and starting from their sleep.[2] The fairy dishes or *tabaks* are also filled on occasions of marriage if the bride has long remained unmarried and if her mother has registered a vow to fee the fairies if her daughter gets a husband.

Religious Buildings.

Musalmáns have three kinds of religious buildings; mosques or *masjids*; *namázgáh* or *ídgáhs* where the *íd* or festival prayers are

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[1] Muhiy-yud-dín of Amroha or Sambhal was the son of a Sheikh of the name of Zangi by his wife Fátimá. On his promotion to the spiritual pantheon of Indian Musalmán women he was named Sheikh Saddo. Dabistáni Mazáhib, III. 234.

[2] Ján Sáhib the great Urdu poet of the Rekhtah Zabán or Women's Language expresses this idea in the following couplet:

Paryõn ká tabak chhorúngi diváni na ho jáún.
Kuchh khote hai jo kháb mẽn darya nazar áyá.
To fairies I will offerings make lest I go crazed and mad.
There's something wrong a dream of seas and rivers I have had.

said; and, for the Shiáhs private mourning chapels *Imámbádás*, where the praises of their early religious leaders or *Imáms* are read and their elegies sung. Especially in Ahmedábád and Surat, Musalmáns are well supplied with mosques. But almost all are old, and now-a-days partly from want of means and partly from lack of zeal, few new mosques are built.[1] In the ordinary mosque a small flight of stone steps leads through a stone gateway, bearing in verse the date of its building, into a paved and cement-lined court from forty to fifty yards long and about twenty wide. In the court is a pond about twenty feet square its sides lined with stone seats. At one end of the court are two rooms, one the *hammám* or bath-room, generally known as *sakáwah* that is water-store; the other the room of the beadle *mulla* or *mujáwar*.[2] Opposite the gate is the place of prayer, a cement-lined brick pavement raised about a foot above the level of the court. It is open to the east and closed on the other three sides covered by a roof. About the middle of the west or Makkah wall is an arched niche *mehráb*,[3] and close by a wooden or masonry pulpit *mimbar*, raised four or five steps from the ground and against the wall near the pulpit, a wooden staff *asa*, which according to old custom, the preacher holds in his hand or leans on. On ordinary days the floor is covered with matting and on high days with carpets. The walls are generally of brick covered with whitewash, sometimes ornamented with scrolls, bearing in golden letters the name of the Prophet and the first four Khalífahs, or a chapter of the Kuraán. At night the building is lighted by glass lamps set in iron wall-brackets, or if there are rich men in the congregation with chandeliers hung from the roof. In the month of *Ramazán* the mosque is well lighted, every worshipper bringing with him a lamp which he hangs up while he says his prayers. To meet the cost of repairs lighting and the beadle's pay, most mosques have some small endowment, the rent of lands houses or shops. These funds are entrusted to some member of the congregation, generally of good family and position, known as the *mutawalli* or guardian. If there is no endowment the charges are met by a subscription among the congregation.

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[1] Several of the old mosques of wood and of stone are converted Hindu temples, some Jain others Bráhman. Of stone temple-mosques the best specimens are at Pattan Ahmedábád and Cambay. One of the best wooden temple-mosques is at Rándir near Surat. The first mosque designed by the Prophet (on whom be peace!) at Madínah had no *mimbar* or pulpit. The first pulpit built in Islám was constructed by Amr-ibnal-Áas the Muslim conqueror of Egypt in the mosques he founded at Alexandria (A.D. 642-43). When Umar the second Khalifah heard of this he wrote to Amr: "Was it not enough for thee to stand with thy back towards Muslims that thou shouldst also elevate thyself over their heads." Ibni Khaldun, Vol. I. page 225, Arab text Cairo Edn.

[2] The beadle *mujáwar* who keeps the mosque clean and lights it at night is generally a newcomer, a Patháu or Hindustáni from the north-west. From the mosque fund he is paid eight annas to two rupees a month. In south Gujarát the beadle adds to this pittance by taking care of the graveyard attached to the mosque, receiving for his trouble from several families monthly payments of four to eight annas each. In north Gujarát, where the mosque is generally separate from the grave-yard, the beadle earns something by sewing or by teaching.

[3] As the niche and the minaret date so late as the days of Al Walíd the sixth Umaiyad (A.D. 705-715) Sir Richard Burton (Arabian Nights, I. 166-61) thinks the niche to be the symbol of Venus and the minaret the symbol of Praipus, or the Hindu *Liṅga* and *Yoni*.

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Religious Buildings.

The *I'dgah* also called *Namázgáh* or prayer-place, used only by Sunnis, is generally built outside of a town. It consists of a pavement of stone or cement raised three or four feet above the level of the ground. Along the west facing east is a wall with a small turret at each end. At the middle three to five steps rise from the pavement and form the pulpit, from which, on the *Ramázán-íd* and *Bakr-íd* festivals, after the prayers are over sermons are preached.

Imámbádás or the Leaders' enclosures are used only by Shiáhs. There are but two in all Gujarát, one at Surat and another, a grand one, in Cambay. Here, during the early days of the Muharram, the model of the Karbala shrine is kept and some chapters of some book commemorating the heroic sufferings and noble courage of the martyrs of Karbala is read, the congregation beating their breasts in response to the saying of the preacher and some of them bruising themselves till blood flows.

Religious Officers.

Besides the beadle *mujáwár*, and the mosque guardian *mutawalli*, five officers, the priest *mulla*, the preacher *khatib*, among the Shiáhs the singer of elegies *marsiahkhan*, the law professor and doctor of divinity *maulavi*, and the civil judge *kazi*, are entrusted with religious duties. Of these the priest or *mulla* is the lowest. Any man who can read the Kuraán and knows his prayers may become a *mulla*. He is generally a poor man's son. But there is no rule as to his father's occupation or position. A man in search of a *mulla*'s place applies to the warden of the mosque. Most of the *mullas* are young, and as the pay and gifts are not enough to keep a family in anything like comfort, they are most of them unmarried. A *mulla* bent on matrimony, as a rule, gives up his post and takes to weaving or some better-paid calling. The *mulla*'s duties as a servant of the mosque are, calling to prayers five times a day,[1] acting as *imám* or leader of the prayer, and, where there is no beadle, keeping the mosque clean.[2] Besides these duties the *mulla* acts as a schoolmaster and a dealer in charms. His school or *maktab* is a shed in the mosque enclosure, where in the morning from seven to nine and again from twelve to four, ten to fifteen boys and two or three girls of poor parents come to learn the Kuraán. The *mulla* often does not understand the Kuraán, but he can read it and teach his pupils to spell through it. As a dealer in charms he writes verses of the Kuraán, to be bound round the arm, or hung on the neck, to ward off or cure diseases, or to ward off evil spirits or the influence of the evil eye and dreams. He interprets

The Priest.

[1] He calls from the highest place in the mosque, before sunrise, God is great God is great (this four times over); I bear witness there is no God but one God (this twice); I bear witness that Muhammad is his prophet (this twice); come to pray (twice); come to salvation (twice); prayers are better than sleep (twice); God is great (twice); there is no God but one (once). Except that the words 'prayers are better than sleep' are left out, the call to each of the other four prayers is the same. This is the Sunni form; Shiahs after the words 'come to salvation,' add 'come to an act' (twice); they never use the phrase 'prayers are better than sleep.'

[2] In some mosques there is no *mulla*. In such cases a *mujáwar* or any one of the congregation would call to prayers, and the man of best position in the congregation would act as leader.

The Priest.

dreams and cures fever, bad eyes, and rheumatism. For fever he gives a black string with ten or fifteen knots to be worn round the neck; or he reads some verses from the Kuraán, breathes them on a jar of water and gives the water to the patients to drink; for bad eyes he gives an amulet *táawiz*, or a wick *palita* correctly *fatíláh* to be burnt. The Gujarát *mulla* takes no part in any birth marriage or death ceremony. In reward for his mosque duties the congregation arrange in turns, morning and evening, to send the *mulla* cooked food. Besides his food, during the *Ramazán* he generally gets about 8 annas in money from each house. For teaching he gets every Friday about ¼ anna from each pupil. On the feast or *íd* days, he writes for each of the boys, in ornamental style, on a gilt and painted and illuminated sheet of paper a verse from the Kuraán, or some Hindustáni or Persian poetry, the boys paying him 2 annas to one rupee according to their parents' means. From a boy who passes the scripture test,[1] he gets a suit of clothes or Re. 1 to Rs. 50 in money. He makes little from his charms, from about a quarter to half an anna.

The Elegy Singer.

The singer of elegies *marsiáhkhán*, is found only among Shiáhs. Together with some knowledge of Persian and Hindustáni, he must have a good voice and a musical ear. He is generally self-taught. At the Muharram time, from the first to the fortieth day he sings elegies in honour of Hasan, Husain, and the other martyrs of Karbala. Sometimes a famous elegy singer *marsiáhkhán* is invited from Lakhnau or Bombay. The Shiáhs of Lakhnau have raised the composition and singing or recital of elegies to an art. Some of the Lakhnau elegy composers and reciters now take rank as poets of elegance and distinction in Hindustáni literature. Large sums of money are contributed sometimes by the Shiáhs of the chief towns of Gujarát and sometimes by one rich Shiáh alone to be paid to an elegy singer of note who is called to pass the Muharram. He composes his elegies for the occasion and sings them or recites them at the Imámbádas. His language voice and delivery are all so trained as to throw his congregation into transports of grief for the wrongs of the illustrious sufferers of Karbala and with rage and hatred towards the authors of their woe and their descendants.

The Preacher.

Except in cities and towns where the *kázi* or judge does the duty on Fridays and feast-days the sermon *khutbah* is read by the *khatib* or preacher. The office of preacher requires no special training, and especially in north Gujarát is generally hereditary. The holder of the office neither teaches nor deals in charms and generally follows some calling or profession.

The Law Doctor.

The law-doctor *maulavi* is in many respects the most important and prosperous of Musalmán religious officers.[2] These men are as a body intelligent and well read, some of them with a good knowledge of

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1 See page 162.

2 Except a few who have a name for learning, the *maulavis* are the representatives of the great preachers and holy men who came to Gujarát during the fifteenth and sixteenth centuries. In honour of most of these saints, their representatives hold a yearly meeting or *uras*. To this meeting the disciples *murids* come bringing gifts

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
The Law Doctor.

Arabic. In addition to their regular duties as law-doctors teachers and professors, some *maulavis* act as spiritual guides and also cure diseases with charms and amulets. As a doctor of Muhammadan law, the *maulavi* occasionally gives legal opinions.[1] As a religious teacher the *maulavi*, on certain occasions, in private dwellings, preaches a sermon *waâz* on the text of a verse from the Kuraán.[2] As a professor, he teaches youths of fourteen to twenty Arabic law, logic, ethics, or theology. Sometimes a *maulavi* possesses in addition to his other religious accomplishments that of knowing the whole of the Kuraán by heart. This is a qualification much in request during the Ramazán when the leader or Imám of the long night prayers or *taráwih* is expected to recite one of the thirty chapters of the Kuraán each night so as to complete the whole by the last night of that sacred month. Any one who knows the Kuraán by heart has the title of Háfiz placed before his name. For this service he is paid at the end of the month Rs. 5 to Rs. 50 by the people who follow him in the prayers or by some one rich member of the congregation. The Háfiz is not always a *maulavi*. Many a man with no learning is a good Háfiz so long as he remembers the words. As a rule the people treat a Háfiz with much consideration, believing that a man who is a Háfiz frees twenty generations of his ancestors and descendants from the fire of Jehannam or hell. Many of the *maulavis* who are spiritual guides are the descendants of some of the early missionaries. A *maulavi* who follows the profession of spiritual guide, spends several months of the year doing little beyond preaching an occasional sermon or reading prayers. He generally starts about the beginning of Muharram, and for eight or nine months travels through the districts and villages where his followers live.[3] On reach-

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to the shrine. As a rule the rich among them are entertained by the hosts. In the evening the shrine, covered with the richest cloths, is brightly lighted, music plays, and to the beating of one-hand-drums or *dafs*, the men forming a circle with a slow quaint movement called *ratib*, dance round the shrine beating their bodies with swords and ringed daggers, but through the power of the saint doing themselves no harm.

1 Some *maulavis* are deeply read in temporal and spiritual law, and make their knowledge of the intricacies and contradictions of the Muhammadan law a source of gain in inheritance cases. In such suits *maulavis* supply both sides with orders *masalás*, each opposed to the other, till one of the parties, satisfying their avarice, binds them to his cause.

2 Private services are held both at times of joy and sorrow. The times of joy are marriages and house-openings. The sad occasions are on the day of death, the third and the fortieth days after death, and the year after death. These services are of two kinds, the *waâz* or sermon and the *maulúd* or nativity hymn. The *waâz* consists of a sermon by the *maulavi* accompanied by an assistant called *mukri* who in Persian and Hindustani, before and after the sermon, chants the praises of the Prophet. The *maulúd* hymns, in honour of the Prophet's birth, are chanted in Arabic and sometimes in Hindustáni by a band of fifteen to twenty choristers. These choristers also accompany the funerals of the rich chanting hymns in praise of the Prophet.

3 Some *pirzádáhs* have followers only in a few villages, some in all parts of Gujarát, and some not only in Gujarát but in places far distant as the Mauritius and Natal, in Burma, and in Singápur. When a *pirzádáh* dies his sons distribute among themselves their father's people, assigning to each son a certain number of households. It sometimes happens that for a sum of money or other consideration, one *pirzádah* makes over to another the spiritual charge and the income derived from a certain number of families. Most of a *pirzádah's* people are the children of followers and have to go through no special initiatory rites. But some among them, especially women and all new adherents, are formally received as the disciples of their spiritual guide. This

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Religious Officers.
The Law Doctor.

ing a village, the *maulavi* takes up his quarters in the mosque or with the richest of his disciples. Here he preaches teaches and visits from house to house, prescribing for those who are sick. His followers, especially the Broach Sunni Bohorás who have much respect for their spiritual guides, not only look upon him as their teacher and adviser in this world, but trust that his merit and that of his forefathers will ensure their welfare in the next. According to the number of his people in any village and the distance he has to go to visit his other followers, the *maualvi's* stay in one place lasts from a few days to several weeks. While he is with them the people make him gifts. As a rule, except when one of them is sick or is anxious that he should be present at a marriage or other family event, the *maulavi* does not come back till a year is over. As a curer of diseases the *maulavi* like the *mulla*, writes texts for charms and amulets against sickness. For a sick patient he gives a knotted string necklace or writes a charm in sacred characters on paper or a chapter of the Kuraán with saffron-water on a china plate. The ink or saffron is washed off and the water drank. The *maulavi* does not claim the power of driving out spirits, and, as a rule, would refuse to treat a person possessed except as he would treat other sick people. In most cases the connection between the *Maulavi's* family and their people has lasted for several generations. But it sometimes happens that a stranger, an Arab, an Afghán, or a North Indian wandering through the country, by some grace of manner, great learning, eloquence, asceticism, or some lucky cure, draws together a body of followers. Though few of them are rich, *maulavis* as a rule are by no means badly off. As a doctor of laws, he receives according to the nature of the case from Rs. 10 to Rs. 100; as a preacher he gets a gift of Rs. 2 for preaching in a private house. For his services as a master or professor he takes no fees. Those who are spiritual guides *pírzádáhs*, are paid from each house of their followers Rs. 2 to Rs. 10 a year. This is given partly when the guide visits his people and partly at the yearly festival in honour of the guides' forefathers. When a marriage takes place in his family, the guide asks all his followers, and they are expected to attend, bringing presents of Rs. 10 to Rs. 50.

The Registrar.

Under Muhammadan rule the *Kázi* was the civil and criminal judge. Now except that he leads the public prayers on the days of the *Ramazán* and *Bakr* feasts, he is little more than a registrar of marriages and divorces.[1] In spite of the loss of his most important functions, the *Kázi* holds a high place in the Musalmán community.[2]

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ceremony consists chiefly of repeating a prayer and receiving a table *shajrah* of the guide's saintly forefathers, imparting certain mysteries and making the proselyte drink of a cup touched by the guide's lips. Spiritual guides are looked up to as fathers.

[1] Except when an extra fee is paid, the *kázi* does not himself attend marriages. He is represented by a deputy *náib*, who is paid by the *kázi* Rs. 5 to Rs. 10 a month. Separate marriage and divorce registers are kept.

[2] The office of *kázi* is elective in Surat and Broach and hereditary at Ahmedábád. In most cases the pay of the *kázi* is partly drawn from an endowment. He also receives for each marriage, from the rich a shawl worth about Rs. 40 or Rs. 50 and Rs. 5 in cash, and from the middle class and poor about Rs. 2½, and on the *íd* days when he appears in the Mughal turban, *chatridár* that is umbrella-like in south Gujarát and

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.

Excepting the efforts of Wahhábi and orthodox *maulavis* to add to the number of their people, there is at present (A.D. 1897) in Gujarát little attempt to spread Islám. Now and again a Hindu of the lower class from worldly or other motives changes his religion, and is for a time the subject of talk. But cases of conversion from the preaching or teaching of religious men are almost unknown.[1]

Holy Days.

Except the *Muharram*, the *Ramazán*, and the *Bakr* festivals, Sunnis and Shiáhs keep different holy days. In the beginning of the year comes the month of Muharram, sacred to the memory of the Imáms Hasan and Husain. All the world over man craves excitement, the stirring of the nerves in grief, if not in joy. The popularity of the frantic lament for Adonis; of the pitiful tale of the hero Rustam slaying his unknown son Sohráb; of the long-drawn sorrow of the Christian Passion, show the longing for the uncloying luxury of grief.[2] So deep-seated a craving for grief could not rest satisfied with the hard demand of Islám for silent submission to the will of the Almighty enjoining even women to cease to mourn their dead. Among the first martyrs of the Faith the Persian passion for grief found[3] at an early date one martyrdom the picturesque pathos of whose surroundings set tingling every cord of human pity. The children and women of the noblest house on earth deceived deserted and tortured with thirst; the child's arms stretched forth for the blessing of the Imám lopped at the wrist; the babe shot in its father's arms; the noblest and bravest leader of Islám trusting to no weapon but to the justness of his cause betrayed and surrounded; his choice of death to dishonour; his lonely last onset; his wounds, his death, his mutilation, all these miseries caused not by an enemy of the Faith but by a kinsman a former friend and fellow-champion. Oh the pity of it! The pity of it!

The Sunni objects to the choice of Hasan and Husain as the martyrs most worthy to be mourned. What he asks, of Umar, the companion of the Prophet who lingered three days in his death agonies inflicted by the knife of the Magian assassin Abú-Lúlu, called by the Persians Bábá-Fírúz. What of Uthmán, the third Khalífah who died his head bowed in prayer after the agonies of a three days thirst? What still more of Ali the father of Husain? How was Husain greater, how his end more grievous than the end of the Lion of God?

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gumbuz that is dome-like in the north, and the long robe *jámah*, he gets by subscription a pair of embroidered shawls worth about Rs. 50 and about Rs. 100 in cash.

[1] When a Hindu agrees to embrace Islám a party of Musalmáns are called together and in their presence he repeats the creed. Then sugared-water is drunk and the convert is set on a horse and led in state through the town. On his return he is circumcised, and a Musalmán name, generally either *Abdallah* creature or slave of Alláh, or *Din Muhammad* He who has entered the Faith of Muhammad is given him. The expenses are borne by the person under whose patronage the convert enters Islám.

[2] Compare the Hindustani: *Kyá gham hai mazé ká ki tabiát nahín bharti!* How sweet is grief that never cloys.

[3] As early as the Bovide Sultáns (A.D. 945-1097) the people of Baghdád dressed in black sackcloth and threw dust about their heads in the streets. Ockley's History of the Saracens, II. 189. In H. 352 (A.D. 963) mourning for the death of Husain was openly observed by Muiz-zud-daulah Deilami in Baghdád and in H. 389 (A.C. 998) flags were carried and elegies with loud lamentations publicly sung in memory of Husain's martyrdom. Elliot, VIII. 33.

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Holy Days.

True, the Shiáh replies, the deaths of the first martyrs of the Faith may have caused sorer loss to Islám. Still the surroundings of none combined such varied and complete pathos as the last day of Husain. Once more the harder-grained Arab urges: Even for Ali the Lion of God, such unbridled mourning is wrong. Husain died in accordance with the Will of Allah. That Will can do no wrong. To cry out against it is to blaspheme. The softer Persian falls back, perhaps unconsciously, on his ancient dogma of Dualism. There are two powers, Evil and Good. Sometimes against the Will of the Almighty the Evil prevails. Such a time was the victory of the Ahriman Shamr. Did not the whole of nature mourn the destruction of the noble Husain. On the bitter black tenth of Muharram the beams of the sun were dim and blood-red, so that at noonday the stars shone quivering in the blood-red sky. Under each stone the earth sweated blood. When the head of the martyr passed within the palace of Kúfah, its walls wept tears of blood. This the Sunni rejects as unreal and overstrained. The Shiáh in reply upbraids the Sunni. You turn a season of mourning into a time of foolish shows and noisy revelry. This unseemliness the stricter Arab-swayed Sunni admits. The thoughtful mourn, they say; only the thoughtless join in revelry. This riot and noise is the local or Indian element in the Muharram. As the special features of the Persian Muharram find their origin in the laments and the beliefs of the earlier faiths so the Indian additions have their roots in the deep rich soil of Hindu spirit-belief. The death and mourning season for Hasan and Husain, like all times of death and mourning draw on the mourners hosts of spirits. These spirits are not all bad and not all unfriendly to man. Only all are unhoused, now cold now hot, always naked, driven shelterless through space. Some we can please and coax into guardians, housing them in that pet home of spirits, a handsome tomb. Others we can lodge in that house of spirits the horseshoe, or tempt into the great spirit-haunt the tiger, letting them play in the bodies of our men and boys. For the rest we cannot provide. These with shoutings, drums, and buffetings we drive forth from our midst. The Indian element of nervous excitement might have died sobered into grayness by the Puritanism of Islám. Fortunately the revelry is kept alive by the Hindu belief in the spirit-scaring power of the rites of Muharram.

Muharram.

Among the Sunnis of north Gujarát, the Muharram is a season of sorrow, the women of the poorer classes for ten days singing mourning songs and beating their breasts. But in the south after the fourth day the mourning changes to merriment and masquerade.[1] Some go about in bands richly and curiously dressed, singing with or without the accompaniment of a drum or *dhol* and guitar the story of Hasan and Husain's sufferings and death. Others in fulfilment of a vow dress their children in green like religious beggars, or, but this is done only by the lower classes, they paint themselves as tigers or in some other grotesque guise, and beg from house to house. Others again make themselves *Dúlás* that is bridegrooms. A Shiáh belief is current that

[1] The only observance kept up after the fourth day is placing at the roadside plain or sugared-water for the use of children and travellers. This is done till the tenth day.

Chapter VII.
Religion.
Sunnis and Shiáhs.
Holy Days.
Muharram.

when the band of Holy Karbala martyrs was besieged and hemmed in within their intrenched camp by the merciless Ubaidullah-ibni-Ziád, a marriage between Kásim, the youthful nephew of Husain and Husain's little daughter the lady Sakínah, was stopped by the slaughter of the bridegroom. Some Dakhan Musalmáns came into possession of the cast shoe of the bridegroom's horse. They brought it to India and during the Muharram when the relics of the Karbala are exposed to view Lord Horseshoe or Nal Sáheb, in which dwells something of the bridegroom's spirit, works miraculous cures. It follows that the holder of Lord Horseshoe may receive into him the spirit or *hál* of the bridegroom. To gain this inspiration the following rules are observed. A silver or iron rod two to three feet long ending in a massive crescent or horseshoe and covered on all sides with peacock-tail feathers is for a considerable time set before some burning incense. In the Dakhan especially in Haidarábád after each Muharram many such rods with horse-shoe tops are thrown into a well. Before the next Muharram all who have thrown their rods into it repair to the well and await the pleasure of the martyr who makes the rod of the person he has chosen to become a bridegroom rise to the surface. In Gujarát this miracle is not vouchsafed. In Gujarát a hole is dug about a foot broad and a foot deep. In this hole a fire is kindled and the person who has vowed to become a *Dúla* goes round the fire seven or eleven times. If the man or any of his friends notices the bridegroom-spirit moving the devotee they wave the rod with the feathers up and down before his face fanning him gently while incense is freely burnt. The people round keep up a chorus of *Dúla Dúla Dúla Dúla* to the measure of which the person wishing to be possessed sways at first in gentle and by degrees in more violent oscillations. When the full power of the breath or *hál* fills the devotee, that is when his eyeballs turn up and become fixed in a stony stare and his body grows cold he is made to keep his face bowed among the peacock feathers. After his face has been for some time pressed in the feathers the spirit seizes him and he rushes out heedless of water or of fire. As he starts one of his friends holds him from behind supporting and steadying him. He guides the *Dúla's* aimless impulse to the place or *akhádás* of other *Dúlás* and *Taâziahs* where fresh incense is burnt before his face. On his way from place to place the *Dúla* is stopped by wives praying for the blessing of children or the removal of a rival or the casting out of a *ginn* or other evil spirit. To secure a son the *Dúla* generally directs a flower or two to be picked from the jasmin garlands that deck his shoe-rod. On returning to his own place or *akhádá* the *Dúla* falls senseless and after remaining senseless for an hour or two regains consciousness. Only those can become possessed who have vowed to be *Dúlás*. Even to these the afflatus is sometimes denied. No woman can be possessed by the *Dúla* spirit.

Many prepare *Taâziahs*[1] or *tábúts*, bamboo and tinsel models of the shrine of the Imám at Karbala, some of them large and handsome

[1] In Surat, where the practice of Muharram shows is carried further than in other parts of Gujarát, on the evening of the fifth, after eating consecrated sugar-cakes called *chúngás*, children are dressed in green and presents of cakes, and, in the case of families connected by betrothal, green clothes are sent. Besides dressing as tigers men

Chapter VII. Religion. SUNNIS AND SHIÁHS. Holy Days. *Muharram.*

costing not less than a hundred rupees. These shrines are kept in their houses for several days, and on the night of the ninth are taken round the chief streets. As the *tábúts* pass poor Hindu and Musalmán men and women in fulfilment of vows not unfrequently throw themselves in the roadway and roll in front of the shrine. On the tenth day, with much show and noise, the owners of the shrines forming a procession take them to a river or a lake and cast them into the water.[1] On the evening of the same day they prepare sweet-bread and sugared-water and distribute it among their friends.[2] Unlike the Sunnis, the Shiáhs keep the Muharram for forty days. Of these the first ten are a time of special mourning. During these days in south Gujarát, a band of Shiáhs dressed in black and with bare feet beating drums and cymbals, take Hasan and Husain's standards from the Imámbáda and carry them in procession to the house of some one who has made a vow. Here, after beating their breasts and singing dirges, they are served with sugared-water *sherbat*, and the standards are decked with garlands of flowers. Again, in the morning or evening, parties of twenty to fifty meet in some Imámbáda or private house to hear the story of the massacre of Karbala. The room is laid with carpets and over a chair set in a corner a white cloth is spread. When the guests are come and sugared-water *sherbat*, or in the north opium-water *kasúmba*, and the pipe have passed round, one of their number standing near the chair begins to read. He tells of the virtues of their leaders Hasan and Husain and of Husain's bravery, dashing almost alone against the armies of the Kúfis. As he comes to their leader's last moments and death, his mournful movements and tones raise among his hearers the keenest sympathy and grief and the sonorous tones of the speaker's voice are drowned by the sobs and groans of his audience. Then moving forward among them, telling of the sufferings of the martyr's wife and little children, his hearers gather round him moaning aloud and beating their breasts with so fierce a sorrow that they sometimes fall senseless to the ground. The service lasts for about an hour, and after some spiced-water and mourning-sweets *halwa*, the guests take their leave. Among Sunnis the *áshúra* or tenth day of the Muharram is held sacred in honour of the creation of Adam and Eve. Many observe a fast on this day after the example of the Prophet.

Tenth Safar.

On the tenth of *Safar* the second month, Shiáhs repeat dirges and offer prayers for the souls of Hasan and Husain.

Thirteenth Safar.

On the thirteenth of the same month come the *Tera* or *Talan Tezi*. Sunnis keep this day in honour of the Prophet's recovery from a severe sickness. In the morning in north Gujarát prayers are offered for the Prophet and parched gram and molasses are eaten.

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and boys often join in bands called *gurohs*, and go about singing the Muharram dirges, dressed like Hindu Gosáis or Husaini-Bráhman beggars.

[1] The making of *tadziahs* is said to date from the time of Amír Timúr (A.D. 1400) who on his return from a pilgrimage to Karbala built a miniature copy of Husain's tomb, which he thought added to the mourning ceremonies of the first ten days of Muharram.

[2] In Ahmedábád some of the best *Tadziahs* are kept in the mosque.

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Holy Days.

On the last Wednesday of the same month, a day known as the *A'khari-chár-shambah*, Sunni[1] townspeople fry sweetmeats and eat them in the fields and gardens outside of the city in memory of a recovery of the Prophet from a dangerous illness.

Twelfth Rabí-ul-awwal.

The twelfth of *Rabí-ul-awwal* the third month, the *Wafát* or day of the Prophet's death, is among Sunnis the greatest day in the year next to the *íds*. In the evening rice and milk *khír*, a dish of which the Prophet was fond, is cooked and prayers are offered for the Prophet's soul.[2] In the evening private services are held at the mosques with sermons and chants. After the service is over the stone-footprint, hair, or other relic of the Prophet which may be treasured in the mosque is shown.

Seventeenth Rabi-ul-awwal.

On the seventeenth of the third month Gujarát Musalmáns mark the *Maulúd* or birthday of the Prophet by feasting and giving presents.

Eleventh Rabí-us-sáni.

On the eleventh of *Rabí-us-sáni* the fourth month, Sunnis celebrate the birth of Sayad Abdul-Kádir Jíláni, commonly known as the Pírán-Pír or Saint of Saints of Baghdád. On this day the poor light eleven or twenty-two lamps, and, in the houses of the rich and well-to-do, small leafless trees or green-bordered frames called *mehdi*, are hung with eleven lamps and covered with presents of fruit and sweets for children. At night powdered sugared-bread or *malídah* is eaten.

Eleventh Rajab.

On the eleven first nights of *Rajab*, the sixth or nativity month, in honour of the Prophet's birth, among Sunnis sermons or *wadzes* are preached and *maulúds* chanted. Great numbers attend, and on the eleventh many charitable people in Ahmedábád and some in Surat and Broach, give a morsel of sacred food called *tabarruk* to every one present. At Ahmedábád the heads of the Rafáis, followers of Sayad Ahmed Kabír a nephew of the Pírán-Pír, march about carrying green banners, playing kettledrums, and brandishing and beating their bodies with a chained mace *gurz*, with a pointed handle. They are generally asked by more than one person to share the sacred food or *tabarruk* which is served to them in small dishes.

Fourteenth Shábán.

On the fourteenth evening of *Shaabán* the eighth month, comes the night of record *Shab-i-barát*. On this night the fates of unborn souls are registered in heaven. Among Sunnis requiems are sung, sweets and sweet-bread are eaten and sent as presents to friends, and fireworks are let off or sent to relatives, especially to those to whom a son or daughter of the house is betrothed.

Nineteenth and Twenty-first Ramazán.

The nineteenth and twenty-first days of the ninth month *Ramazán* termed *Katli Imám Ali* and *Hazrat Ali*, are kept holy by Shiáhs,

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[1] The festival is common both to Shiáhs and Sunnis. Shiáhs say that as Safar is the unluckiest of months, its last day is passed in feasting out of the city, that evil may remain outside and not find its way into their homes.

[2] These customs are observed from the first to the twelfth of Rabí-ul-awwal, the twelfth day being held most sacred. The Shiáhs fix this festival on the 28th of the the same month.

Chapter VII.
Religion.
Sunnis and Shiáhs.
Holy Days.

the nineteenth as the day on which Ali was wounded and the twenty-first as the day on which he died. On both days they give beggars food and pray for Ali's soul and mourn.

First Shawwál

At the end of the *Ramazán* fast, that is on the first day of *Shawwál* the tenth month, comes the fast-breaking festival *Íd-ul-Fitr* commonly known as the *Ramazán Íd*.[1] This feast is one of the two greatest Musalmán festivals. Sunnis and Shiáhs of all ages and of both sexes bathe put on new clothes and perfume themselves. They give alms in money or grain mostly wheat, this form of charity being called '*fitrah*,' for without alms their fast is vain, and take a light meal of vermicelli milk clarified-butter sugar and dates. Between eight and twelve the men form a procession and escort the *kázi* or other Musalmán of high position to the *Ídgáh* that is the place for the special Íd prayers most of them repeating mentally the glorification of the name of Alláh in the following words: '*Alláh-o-Akbar! Alláh-o-Akbar! Lá-Iláha illalláho Alláh-o-Akbar! Alláh-o-akbar wa lilláhil hamd*' Great is Alláh, great is Alláh: There be none as great as Alláh: Great is Alláh, unto Him be all praise. The prayers at the Ídgáh together with an Arabic sermon, in an old stereotyped form in praise of the Íd, read by the Kázi standing on the pulpit, wooden staff in hand in imitation of the Prophet (on whom be peace) last for about an hour and a half, and when the prayers and sermon are over, the people go home and spend the rest of the day in feasting, making presents and paying and receiving visits.

Tenth Zilhajj.

On the tenth day of *Zilhajj* the twelfth month, the day after the chief pilgrimage day at Makkah, comes the second great feast, the festival of sacrifice *Íd-uz-zuha*, also called the *Bakr* or Cow-*Íd* in commemoration of the offering of Ismael by Abraham.[2] Early in the morning religious beggars and others crowd round the dwellings of Musalmáns begging for alms. On this Íd as on the Ramazan Íd all, except those who are mourning the loss of a near relative, wash put on their best clothes and perfume themselves according to the behest and the practice of the Prophet. The whole body of Sunni Musalmáns go riding or driving in procession to the Ídgáh and after prayers return home, and, if they can afford it, sacrifice goats and send presents of the flesh to relations and friends. The rest of the day is spent in visiting. Alms[3] are generally given about the time of the *Bakr* festival, either in cash in grain or in cloth.

Eighteenth Zilhajj.

On the eighteenth of *Zilhajj* the twelfth month a great Shiáh holiday called the lake holiday *Íd-i-ghadír* is held. On this day the Prophet seated by a lake proclaimed in a joyous moment that Ali was his own flesh and body.

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[1] Shiáhs differ from Sunnis in keeping the Ramazán Íd a day sooner and in not going to the Ídgáh.

[2] Musalmáns hold that Ismael, not Isaac, was the son offered by Abraham.

[3] Alms (*zakát* or purification) should be given of five things, money, cattle, grain, fruit, and merchandise. The amount varies, though in general it is said to be one-twentieth of a year's income. Alms should be given to pilgrims, beggars, debtors, religious champions, travellers, and proselytes.

Chapter VII. Religion. SUNNIS AND SHIÁHS. Early Beliefs. *Possession.*

On the twenty-eighth of *Zilhajj* comes the festival of Bába Shujá-ûd-dín Abú Lúlú a fire-worshipping convert to Islám, who, on this day murdered the Khalífah Umar. On this account Shiáhs hold the day sacred and rejoice for three days.

Besides their faith in the leading doctrines of their religion, a belief in spirits, in magic, and in the power of the evil eye has a strong hold on the Musalmáns of Gujarát.[1] Evil spirits out of hatred to mankind, and spirits either good or bad forced to do so by some magician, cause men grievous harm, making them mad or sick, destroying their houses, or taking away their goods. When any one is suddenly struck dumb or appears mad, shaking his head or moving about restlessly or lying prostrate, his friends fear that he may be possessed by a devil. A religious man, a Sayad or Mulla known to have power over spirits, is called in. He finds out the name of the patient, when and under what circumstances he was seized, inquires into the symptoms, decides whether it is a case of possession or of simple sickness, and, if it is a case of possession, by what incantation or spell the spirit can best be cast out.

Magic.

The Kuraán though forbidding its practice enjoins a belief in the existence of magic. Though forbidden magic is often resorted to especially by women. The chief aims are to win another's affections, to cause strife between rivals, and to get rid of a foe. To gain the first two ends love or hate potions are given, and to gain the third an image of the victim is made in dough and pricked to pieces with needles. Almost all men, and Dheds and Kolis in an especial degree, have the power of the evil eye. So strong is this belief that a Muhammadan will seldom eat a meal in the sight of a stranger, and before taking his infant into the street will blot his face with collyrium or lampblack. According to the Kuraán the first teachers of magic were Hárút and Márút, two angels of high estate, who, proud of their purity, railed at the passions and weaknesses of the sons of men. This boasting offended the Divine Ruler. He commanded them to show their excellence by sojourning for a time under equal conditions with man born of woman and to prove their worth by coming out scathless from the allurements of Love and Passion. Hárút and Márút were dropped from heaven into Babylon where their great knowledge soon gained them the position of judges. They long administered the law righteously. At last came their day of trial. While seated on the tribunal of justice a woman entered the judgment-hall dowered with charms so rare that her first

[1] Gujarát Musalmáns believe both in Muhammadan, that is Arab and Persian, and in Hindu spirits. Of Hindu powers the ghost *bhút* and the witch *dákan*, are the most common. Musalmán spirits belong to two classes, the genii *ginns* or good spirits and the devils *shaitáns* or bad spirits. The devils are descended from the nine sons of Satan who by birth was one of the genii. The genii, who are nine-tenths spirit and one-tenth flesh are divided into twelve troops or armies, three of which are Musalmán. Besides the genius and the demon there are the fairy *pari*, whose shadow makes people crazy, and the *biyábáni* or ghoul. To gain power over spirits a man must learn from some exorcist. He must pay the greatest regard to cleanness, he must pass long terms in fasts and meditation, he must be very careful as to what he eats, learn incantations and calculations of mystic numbers and the influences of the planets, and spend most of his time in repeating incantations. Those who go through this training are chiefly Sayads and Mullás. When the exorcist is satisfied that the case is one of possession, he casts out the spirits by drawing magic squares and circles, by repeating incantations and verses from the Kuraán, or by giving the patient a charm to eat or an amulet to wear.

Chapter VII. Religion. SUNNIS AND SHIÁHS. Early Beliefs. *Magic.*

glance fascinated and enslaved her angel-judges. Her suit was not just. But trusting in her charms she addressed herself to the judges and they listened to her words and inclined towards her with amorous desire. She won her cause to the immediate and eternal damnation of the judges, who hang head-down fettered with chains in the great well of Babylon till "the Day of Striking, when men like moths shall be scattered abroad and the mountains shall become like carded wool." Even now any one approaching the well can hear the 'Ai' 'Ai' of the fallen and suffering angels. Further by hearing their voices even though he sees them not the hearer can learn magic. The study of magic though somewhat blighted by Western materialism is still pursued by Indian Musalmáns. It is not rare to find men like Muhammad Ali Jinni and Muhammad Chhail of Káthiáwár claiming occult powers and occasionally heartening the drooping faith of admirers by successful displays of magic.

Magic is of two kinds Rúháni and Shaitáni that is divine and satanic. The practice of satanic magic is strictly forbidden. Divine magic is of two kinds *Ulavi* high and *Sufli* low. The practice of *ulavi* or high magic is the commoner. High magic is a sublime science studied only by good men for good ends.[1] Perfection in High Magic consists in the knowledge of the *Ismi Adzam* or Great Name, a knowledge first possessed by the Prophet Soleimán and since Soleimán transmitted to those only who are highly favoured by Providence. It was in virtue of engraving the great name on his ring that Soleimán possessed dominion over men and genii and over the winds and birds and beasts. By pronouncing the Great Name his minister a *jinn* of the name of Ásaf in a trice transported the throne of Bilkís the queen of Sheba from Yeman to the court of Soleimán at Jerusalem. The uttering of Soleimán's name casts out demons, cures the sick, and raises the dead. Other names possess special virtues. By the names Ihtam-karashat and Ihtam-fazashat, two madness-causing and madness-curing genii, the fiends of madness are invited or subdued. The names of certain prophets and holy men have also a special charm. Further certain verses of the Kuraán and invocations and words unmeaning or unintelligible to the uninitiated have a particular efficacy. The words *Yá Wadúdo* make certain spirits or genii subservient for good and the words *Yá Jabbáro* make them subservient for evil. Other words command the winds and the waves or rule the souls of men and other animals reptiles and insects. Ibni-Khaldún (A.C. 1332-1405) (Prolegomena, Arabic Text, Vol. I. page 89) mentions on the authority of Muslimah a famous Arab writer on the occult sciences, that the words *Tamághus, badán, yaswád, vaghdás, núfna, ghádus* possess particular powers. Pronounced with concentration of the mind in a state of ceremonial purity before sleep they induce dreams wherein the person pronouncing them is directed to follow a particular course to gain the object for which he has pronounced the charmed words. He adds that a person appears in a dream who shows the way how to gain the end. Ibni-Khaldún himself speaks of having seen strange visions and obtained much successful direction in the affairs of his life from his knowledge and use of these words. A particular course of

[1] Lane's Arabian Society in the Middle Ages, 81.

Chapter VII. Religion. SUNNIS AND SHIÁHS. Early Beliefs. *Magic.*

food and diet are necessary to obtain mastery over the spirits which are subject to these charmed words.

Pronounced by the ceremonially pure the concluding words of the eighty-sixth chapter of the Kuraán entitled the Star, "Verily they are laying a plot and I am laying a plot"[1] deprive a scorpion of the power of stinging. Again written charms of mysterious numerical combinations and diagrams have power for good. A magician who desires to practice good magic must not only possess full knowledge of the art. To secure efficacy he must in a given period repeat the charms a certain number of thousands of times during which he should abstain from animal and certain other food. The term of forty days called *chilláh* is a favourite period for acquiring the virtue and power which are supposed to reside in a name a verse or an invocation. During the forty days the name or verse must be repeated a certain number of times each day at the same hour and in a fixed lonely place free from impurities. Failure in the appointed time requires the observance to be begun afresh. The performer of the *chilláh* must work with incense and perfumes burning and be clean in body and clothes. The spirits who are the slaves of the verse or name try their best to turn the magician from his purpose by appearing before him in the most terribly grotesque forms. Woe to the man who allows fear to interrupt the repetition of the name. He at once becomes mad and remains insane for the rest of his days or a palsy or tremor which no medicine can cure overtakes him. If the neophyte is strongminded enough not to be troubled by apparitions his spirit-opponents resort to other means. An *A'mil* or exorcist tells how when he was engaged in mastering a charm for curing the bite of venomous animals he saw his father led bound and pinioned to the place where he was sitting engaged in his *chilláh* by a man whom he knew to be his father's bitterest enemy. On coming before him the man made his father kneel, and, drawing his sword, prepared to cut off the old man's head while the father entreated the son by all the most sacred ties of filial love to save him. His father assured him it was no illusion but bare and bitter reality. That the enemy had rushed into the house and on the father's crying to the son for help had defied him and his son to save him and had dragged him to his son's presence to kill him. The magician had nearly forgotten himself and was about to leave his charmed circle when he remembered and paid no heed to the wily spirit, who thus foiled vanished. The next spiritual attempt to defeat the exorcist was still more terrible. The exorcist fancied that the house he was sitting in swung to and fro as if about to fall on him and to crush him. When this temptation failed he was allowed peacefully to finish his *chilláh*. This exorcist repeats the invocation learned among such horrors, and, blowing on a piece of loaf-sugar, gives it to eat to those bitten by a mad dog or a cobra or stung by a scorpion. He is said to have effected numerous cures. He died at Surat in March 1898 after a long and green old age.

The *Asmá* or Names of God belong to two classes the *Jaláli* or terrible and the *Jamáli* or merciful. The Angry the Just the Avenger

[1] The words of the Kuraán are: *Innahum yakidúna keidan wa akidu keidá.*

Chapter VII. Religion. Sunnis and Shiáhs. Early Beliefs. *Magic.*

call forth terrible apparitions. At the sound of the Pitiful the Gentle the Merciful appear pleasing visions of fair and graceful angels. Though terrifying and hard to master, the fierce names are prompter in effect.

Satanic or black magic depends on the agency of genii and evil spirits. The ways of acquiring its knowledge are as unclean as the learning of white magic is pure. The professors and practitioners of black magic cannot for an hour remain with a clean body without the danger of losing their power. They must never bathe, never use perfumes, never pray, never love any action that is good or virtuous. The Indian or Gujarát means for subduing evil spirits is perhaps even weirder and more gruesome than the Arabian. At Diwáli time during the dark quarter of *Kártik* (September-October) when all evil spirits are free to revisit their earthly haunts, especially on the night of the black fourteenth, the person anxious to subject evil spirits to his power, puts on the dirtiest of apparel and anoints himself with evil-smelling oils and providing himself with a hamper of the worst food and with beef mutton and buffalo flesh and entrails, a sharp knife and large quantities of *gúgal* incense (Balsamadendron amyris agallocha) starts for his favourite spirit-haunt which is either the common burning ground or the lowcaste graveyard or the burial-place of executed murderers. On reaching the place and seating himself within a charmed circle he keeps his sharp knife ready and begins repeating his invocations and spells and throwing about him grains of *mung* Phaseolus mungo. When he thinks his ghostly guests have presented themselves in obedience to his summons he asks them to demand the food they prefer. If the spirits demand any particular flesh he has brought he throws them choice pieces out of the charmed circle. If any of his guests who are more difficult to please than the rest are not satisfied with the food offered and demand human flesh, the sorcerer must either throw the spirit a piece of flesh cut from his own thigh or fall a victim to his rashness. If the spirit accepts the sorcerer's flesh the spirit becomes the sorcerer's slave for a year. Sometimes a sorcerer unwilling to cut off his own flesh persuades a pupil or a friend to go with him. If the spirit requires human flesh the sorcerer offers his companion as a victim on condition the spirit spares his victim till he reaches his home. The spirit agrees and when the seance is over follows his victim and at the victim's house kills him by eating his liver. Next morning the victim is found dead having thrown up broken pieces of his eaten liver like clots of blood.

Omens.

Omens are drawn from the cry of birds. The hooting of an owl is believed to threaten the lives of children. But its power for evil can be disarmed by the gift of grain in charity. The cooing of a dove foretells ruin, and the cawing of a crow the arrival of some member of the family or of a friend. A death follows the lonely midnight howl of the dog, for the dog's eye, undimmed by the film of passion, can see hovering over the doomed house the awful form of Izrael the angel of death. A cat crossing the path is a bad omen. But it is lucky to see a child at play or a woman fetching water or carrying milk or whey. Creeping feelings in the skin of the face are a favourite source of omens. They are lucky if felt on the right corner of the right eyelid, unlucky if felt on the left corner of the left eyelid. A

Chapter VII.
Religion.
SUNNIS AND SHIÁHS.
Early Beliefs.
Omens.

sudden fit of hiccup is a sign of being affectionately remembered by absent friends[1] as the itching of the right palm foretells gain of money. The same feeling in the sole of the right foot prognosticates a journey Each day of the week is believed to be fitted for certain acts and unsuited for others.[2] And certain days of the month, depending on direction in which the traveller is going, are good for starting on a journey.[3]

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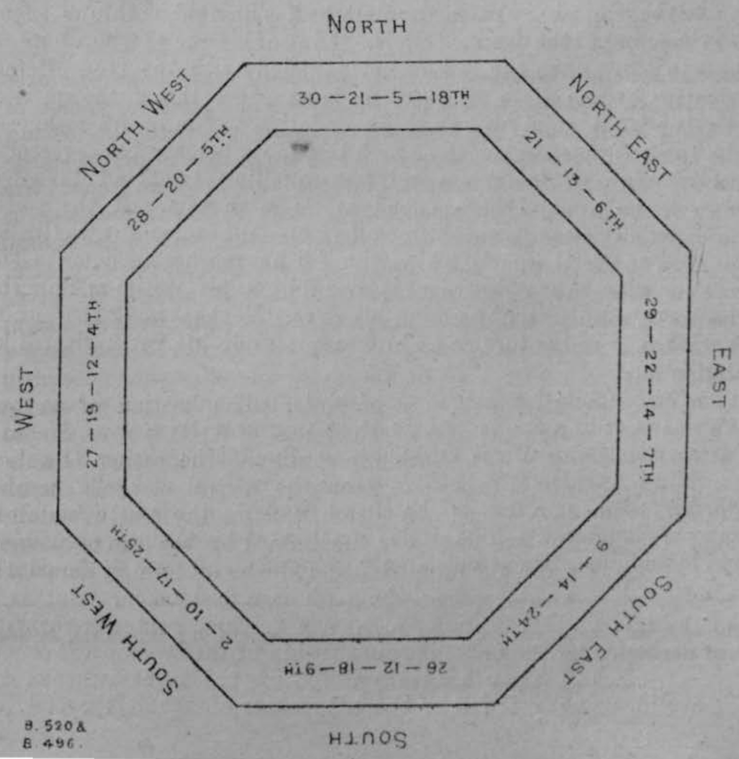
[1] The Urdu poet expresses this sentiment in the following couplet :

ہجر میں ہمنے عجب طور سے دلشاد کیا * ہچکی آئی تو کہا اسنے ہمیں یاد کیا

Hijr men ham nē ájab táurse dil shád kiyá
Hichki ái to kahá usnē hámēn yád hiyá.
In absent hours the hiccup heartens me,
Each spasm says : Thy love remembers thee.

[2] Sunday is a good day for naming a child, eating a new dish, wearing new clothes, learning a new lesson, beginning service, and tilling land. It is a bad dây to buy a horse or to set out on a journey. Monday is good for taking the first bath after recovery from illness, for sending a bride to her husband's house, for laying the foundation of a house, for entrusting anything to a person, for bartering an animal, and for travelling east. Tuesday is good for eating a new dish, taking a recovery bath, giving any business in charge, and burying an animal. It is an ill day for travelling north and for buying a cow. Wednesday is good for sending a bride to her husband's house, naming an infant, putting on new clothes, shaving, eating a new dish, learning a new lesson, tilling the ground, laying the foundation of a house, and changing a residence. It is bad for travelling north and for buying a cow. Thursday is good for the same works as Wednesday but is bad for travelling south and for buying an elephant. Friday is good for the same works as Wednesday and bad for buying goats. Saturday is good for the same works as Wednesday and bad for travelling east or for buying a camel.

[3] Travellers consulting and following the guidance of the diagram start under the special protection of the Prophets Ali and Khizr.



CHAPTER VIII.

CUSTOMS.

Of the rites and ceremonies observed by Gujarát Sunni Musalmáns the chief are pregnancy, birth, naming, sacrifice, initiation, betrothal, marriage, and death.

The Urdu proverb *Margaé mardúd, na fátihá na darúd* Here lies the wretch eternally damned without the *Fátiha* or the *Darúd*[1] shows the horror felt by the Gujarát Musalmán at the prospect of leaving no issue to perform these ceremonies on his behalf. His desire for the immortality given by children, especially by male children, is much akin to the Hindu hankering after issue to save him from the hell of oblivion by performing his *shráddha* or mind-feast. After a year or two of married life if their union is not blessed by issue, some Gujarát Musalmán women resort to remedies to obtain children. Saints, living or dead, are appealed to, the former to bless by giving charms or medicines to the wife who yearns to be a mother. The law doctors or exorcists also give charms, often like the diagram, written on a piece of paper to wash in rosewater and drink.

١	٣	٥	٦
٢	٧	٩	٣
٣	٠	٦	٧

Pregnancy.
The Exorcist A'mil.

Some *A'mils* or exorcists give their applicants cardamoms or cloves or pieces of candied sugar on which the mystic and powerful names of God having being blown are supposed to possess the virtue of casting out the spirit of barrenness, since as a rule barrenness is due to spirit-possession. Others direct strands of thread to be worn round the abdomen or the neck; others again simply write or trace some name or charm of words with the tip of the finger over the womb of the woman or the loins of the man. The exorcist or *A'mil* has also to help after conception with the object that the issue may be male. He gives charms to be washed and drunk every month or some written charm to be washed in water for a monthly bath. Some dead saints have a reputation as child-givers. To tie knots on bits of string or ribbon with one end attached to a post or pillar supporting a canopy over a saint's grave or to a trellis or balustrade around a shrine is considered by barren women one of the surest means of obtaining issue. Blochmann (A'ín-i-Akbari, 267 note 1 para. 3) notices that the tomb of Sheikh Salím-i-Chishti at Fatehpur Síkhri, in whose house the Emperor Jehángir (A.D. 1605-1627) was born, is up to the present day visited by childless Hindu and Musalmán women. A tree in the com-

[1] *Fátiha* is the opening chapter of the Kuraán in praise of God: *Darúd* the calling down of blessings on the Prophet.

Chapter VIII.
Customs.
PREGNANCY.
The Exorcist A'mil.

pound of the saint Sháih A'lam of Ahmedábád yields a peculiar acorn-like fruit which is sought after far and wide by issue-seekers and carried away and given to their wives who eat the fruit and from the moment the fruit is eaten conceive. If the birth of a child follows the eating of the acorn the man or woman who took the acorn should for a certain number of years come at every anniversary of the saint and nourish the tree with a supply of milk. The leaves of the tree near the grave of the Mirán Sáheb of U'njhá are also said to favour conception. In addition to these jasmin and rose bushes at the shrines of certain saints are supposed to possess issue-giving properties. To draw virtue from the saint's jasmin the woman who yearns for a child bathes and purifies herself and goes to the shrine and seats herself under or near the jasmin bush with her skirt spread out. As many flowers as fall into her lap so many children will she have. In north Gujarát if after the birth of a child no male issue follows, or being born does not live, the first-born child is believed to be the cause of the evil. The first-born is looked on as possessed by some malignant spirit who destroys the young lives of the new-born brothers and sisters. So at the mother's next confinement molasses and sesame seed are passed seven or nine times over the new-born infant from head to foot and the elder boy or girl is given these to eat. The molasses represent the life of the young one given to the spirit who possesses the first-born. Chidren born deformed or with one or two teeth are supposed to exercise a baneful influence over their parents and near relatives. A child born with teeth is believed to exercise so malignant an influence that the early death of one of the parents is almost certain.

If the treatment of the live or the relics of the dead saint result in pregnancy the greatest care is taken that no baneful influences interfere with a safe delivery. The lady is made to wear a number of charms and always to carry a knife or other piece of iron. She must not go out of doors especially on new-moons and Thursdays, and on all days at sunset must avoid groves and the sea and river-sides. Charmed silk threads called *bhárdori*, literally the spirit-laden cord, are worn round her waist and abdomen, and, especially if any portion of the period of her pregnancy falls on or about the days of *Diváli* the Hindu New-year, which is considered an evil-spirit-time, she requires the greatest care. She is not allowed to go under the *mándwa* or alcove built before a house on marriage or other festive occasions. She must avoid marriage or death ceremonies, must not pass under the city gates, and must cross no river or sea. During eclipses of the sun and the moon particular care must be taken that neither she nor her husband, nor even the relatives of her husband, eat or drink or smoke or cut or clip or break anything. If any of them eat a *pán* or betel-leaf or even fold a *pán* the child is sure to be born with ears folded like a 'pán' leaf: if the relation cuts or clips any thing the child is sure to have a deformed finger or a hare-lip. It is asserted that an obstinate husband of a pregnant woman, with a fool-hardy disregard for these customs folded a piece of cloth round his face during an eclipse, and his child was born with a face-covering or caul. If any member of the husband's family smokes during an eclipse the child born has a weak chest which gurgles like a '*hukkáh*' when he

Chapter VIII. Customs. PREGNANCY. *The Exorcist A'mil.*

breathes. During an eclipse the lady her husband and his near relatives have to sit still and do nothing but pray or read the Kuraán, the pregnant lady being sent to bed with a packet of wheat from 1 to 5½ seers or pounds in quantity, which after the eclipse is ended, is added to a larger quantity and boiled with sugar and cocoa-kernel and distributed among friends. The *bhárdori* or weight that is the spirit-laden cord, in the sense of the ill-luck imprisoning cord, is regarded as a preservation of the child from conception to delivery. It is a seven-braided piece of silk upon which the Mulla or exorcist spends time and trouble, repeating over it verses of the Kuraán or charms and tying a knot at each repetition making the number of knots correspond with the number of pregnancy months and giving the silk to be wound round the womb. The braids are particoloured white, red, green, black, and fine variations of these leading colours. This silk cord is a guard against miscarriage and all the evils, spiritual as well as physical, that cause miscarriage. At the end or beginning of the ninth month the braid is unwound and some incense is burned under it and together with some flowers it is thrown into an unused well or if no well is at hand into a river or a lake or other water. During the period of pregnancy the woman may not wear new clothes, jewels, even bangles the symbol of married life which the married woman holds most sacred. All the usual little adornments of the person otherwise considered insuperably necessary are during pregnancy laid aside and looked upon as forbidden. No eyelid is darkened with antimony, no finger or toe-tip, no palm or sole is reddened with henna, no tooth is blackened with *missi*, and certain kinds of food are forbidden. The pregnant lady is not to touch a cocoa-kernel, nor to taste any underground root except the exotic potato. The ban against ornaments lasts till the *satmása* or seventh-month celebration, but abstinence from forbidden food sometimes lasts until after the child is weaned, the notion being to keep both the mother and her nursling from unwholesome food and from milk derived from such food.

Seventh and Ninth Month Rites.

The great event of the pregnancy is the *satmása* or the *nawmása* the seventh or ninth-month celebration. It is held with different rites in different families, but usually it is the season for the fulfilment of all vows for the preservation of the fœtus and the safety of the child and its delivery. The rite generally begins with the pot or potter ceremony with which all joyous rites at births, betrothals, and marriages begin. It is called *Birát* or *Biradh-bharna* literally pot-filling. A complete or perfect *biradh* consists of 125 pots, four large and the rest small. They are bespoken at the potter's who paints them himself. He is paid Rs. 5 for the pots, an invariable fee. Sometimes half the number of pots is sent for and sometimes a quarter in which case it is called half a *birat* or a quarter *birat* and the potter is paid proportionately less. In some places these pots are in the first instance taken to a well and a young married woman who has never lost a husband, and in the case of a pregnancy-celebration a woman who has never lost a child even by miscarriage, is sent to a well. She draws water and pours a little of it into each of the pots and then the woman and the potter with the pots are escorted with music to the house of joy and the women (if they observe

Chapter VIII. Customs. PREGNANCY. *Seventh and Ninth Month Rites.*

the *pardah* or veiling) take the pots to the *zenánah* and arrange them in lines with each of the four big pots surmounted by three small ones the last pot topped with a *náryal* or cocoanut. The pots are arranged in the principal room. Then rice and curds and *chapátis* or Indian bannocks and *halwa* or starched sweets are cooked and the *Fátiha* is repeated over the pots in the names of the dead of the family the ancestors and ancestresses, chiefly the *zichás* that is the women of the house who have died in child-birth. When the spirits of the family dead are pleased the performance of the vows follows. These are the *Bála-Behlim-patti* or infant spirit-laying an old institution now almost forgotten, the *Kanduri* or earthen dish rite, or the *Náos* or boat-offering.

The Behlim Vow.

The *Behlim* or *Bála-Behlim-patti* is vowed to be performed in the beginning of marriages, of *salmásás* or seventh-month pregnancies, and of *bismilláhs* or initiation. The woman vows that when the event takes place she will crush one or two or two-and-a-half seers of live coal. She accordingly observes a fast and sends word to the *Phadáli* or spirit-musician. He comes in the morning with a pair of *nēzás*, literally lances, bamboo sticks each about a foot long and half an inch thick with sharpened points. These the *Phadáli* leans against the wall on ground fresh plastered with cowdung, and goes away, leaving strict orders that the place is not to be contaminated even by the shadow of an unclean person. Towards nightfall a favourite spirit time the *Phadáli* returns. His arrival is the signal for the table cloth of the newest and finest white linen to be spread. On the cloth is served a grand repast consisting of all kinds of flesh (except beef) of all available kinds of fish and grain and fruit and milk and *sherbats*. There is rice-bread and pulse-bread and millet-bread all unleavened, and *piláos* and *khichdis* with their condiments of *kadi* or whey-sauce and *phulaudi* fried gram-flour drops and whey. Of sweets there are *halwás* of all kinds from the sweet-smelling *tar-halwa* raisined and saffroned to the coarse *malídah* or powdered sweetbread. There are also all fruits that the local market can supply from the mango orange and sweetlime to the homely custard-apple and sugarcane and cocoanut, even the despised woodapple and the bitter *kamrakh* Averrhoa carambola. For relish there are in tiny plates and saucers fresh-gathered mint leaves with slices of cheese and gram-pulse soddened and salted. Next is a selection of *sherbats*, rose-sherbat cream-sherbat almond-sherbat and sherbat with saffroned drops of wheat-starch glinting like gold and silver fish.

While the banquet is being spread the *Phadáli* places a censer full of frankincense before the two bamboo lances or *nēzas*, garlands them with flowers and tops them with little pennons of new red muslin. He makes a four-faced or *chaumukh* dough lamp with a wick in each corner fed with *ghi* or clarified butter. When all is ready the woman who has registered the vow comes and stands on the clean square of floor with a cup of *sherbat* in her hand. About this time the sun sets and the time of breaking the fast is near. On her arrival the *Phadáli* opens one of the three packets of flowers *júi* Jasminum auriculatum or *mogra* Jasminum zambac or *chambeli* Jasminum grandiflorum previously placed before him and untouched save by the person who has gathered them with purified body. After holding the flowers for a time over the

Chapter VIII.

Customs.

PREGNANCY.

The Behlim Vow.

fragrant vapour of burning incense the *Phadáli* begins to sing the seven *sōelás* to the accompaniment of his catgut guitar and tambourine. These *sōelás* are hymns in praise of the souls of the prophets, the angels, the genii, the fairies, and the departed souls of the relatives of the vower. While each *sōela* is sung the vower stands sherbat in hand, and at the end of each she gives the singer a pice and he drops into her sherbat-cup a flower from the packet before him. Thus when the seven *sōelás* are sung and seven flowers are dropped into her cup the woman breaks her fast with her sherbat having in the first instance swallowed the seven flowers. After this *Fátihah* is repeated over the banquet and the *Phadáli* having eaten, the others including the vower come and partake of it. No one is allowed to carry a morsel outside of the room in which the banquet is spread. Even the crumbs are not given to a beggar but are carefully gathered in a clean white cloth and along with the four-cornered dough lamp are buried in the outmost part of the house in which it was cooked.

When dinner is over the *Phadáli* strikes up a new strain calculated to entrance any of his hearers who are subject to spirit-possession. As a rule the lady who made the vow becomes possessed. If not she proceeds to the business of the vow the crushing of live coals with naked hands and feet. The quantity of coal vowed to be extinguished is brought and set before the *Phadáli* who lights it and fans it into a glowing flame. A round pit is dug in the floor and the burning coal is tilted into the pit. The vower comes and keeping time with the *Phadáli's* song proceeds to take the glowing coals into her hands and rubbing them with force crushes them into blackness. She then steps into the flaming pit and dancing with bare feet on the flames, seems without burning her soles to gradually stamp out the fire till the flaming fire is a heap of dead embers. Sometimes the *Phadáli* joins the vower in dancing on the coal, but as a rule the vower refuses to allow any one to interfere with her vow. Cases happen when women burn themselves grievously in performing these vows. But such cases are rare. When they occur, they are ascribed to the non-observance of the rules of purity and cleanliness in cooking the feast or in plastering the floor.

The Earthen Dish Rite Kandúri.

Sahnak or *Bíbī-kī-Sahnak* The Lady's Earth Dish, commonly called by lower class women *Kandúri,*[1] is a rite performed by women in the beginning of marriages and pregnancies or in consequence of vows for recovery from illness. The rite consists in offering to the Lady Fátimah, the Prophet's eldest daughter, milk and sweet gruel or rice and curds. It is called *sahnak* or earth-dish, because, together with the milk and gruel or the rice and curds, about half a pound of quick-lime slaked by a mixture of water is served. None but women of unquestioned chastity may partake of this dish, and as the rite begins by the women eating the lime none but chaste women usually presume

[1] The Ling-fruit, called in the Dakhan Sivalinga-popati, the red uncultivated hedge gourd being holy and searing aptly gave its name to a rite performed in the beginning of pregnancies. Though the practice is now discontinued it is believed that fruit of all kinds including the *kandúri* were formerly offered and served with the earthen dish.

Chapter VIII. Customs.

PREGNANCY.

The Earthen Dish Rite Kandúri.

to attend. The eyes of a male, even though a boy, may not fall on the food while it is being cooked still less after it is ready, and the ladies who partake must eat only after ceremonially bathing and putting on clean raiment.[1] The mixed milk and gruel are served in a separate plate ; but the chief viand the half-slaked lime is set on a round black earthen platter. The ladies, three five or seven in number, sit round the platter. The eldest lady opens the feast by driving her right forefinger into the soft pile of lime, hooking a large lump of the lime on her bent finger, and eating it. The other ladies follow her example. Lime does not burn the mouth of a chaste woman. If any woman's mouth is burned she is a pretender to purity and is driven from the feast. After the lime the ladies eat the gruel and milk or in some cases the rice and curds. Before the banquet is over, the collyrium and the black toothpowder *missi* pots are brought, and a vial of perfumed oil is set on the dinner cloth. The ladies tinge their eyelids, colour their teeth, and perfume themselves. Each of them receives a scarf of the value of Re. 1 to Rs. 5, a set of four to six pairs of glass bangles valued at Re. 1 to Rs. 2, and Re. 1¼ in cash. The platter, with the remains of the gruel rice and lime, is sent round to their houses and each of them takes her share or as much as she likes. What now remains of the food and the lime are placed in the earthen platter which after dusk is laid at a cross-road as a spirit-offering.

The Boat Offering Náos.

Náos or boat-offerings are made to the great water-spirit Khwájah Khizr, the prophet Elias. The officiating priest of this rite is not the potter but the *Bhishti* or water-carrier. Boat offerings are almost always made in fulfilment of vows. The *náos* or boats are generally two in number. They are bespoken at the *Bhishti's* who makes them of grass and bamboo chips about two feet long and a foot broad. When finished they look much like ancient galleys. Instead of a mast they have a conical superstructure of bamboo chips which is covered with new red muslin. In the afternoon the *Bhishti* brings to the vower's house the boats and dresses them with garlands and red cloth and burns frankincense before them. When he has finished his rites the women send to the *Bhishti* to place near the boats unleavened bread and wheat *halwa* or sweetened starch flour and milk and wheat gruel or *dúd dalia* cooked by a ceremonially clean and washed young woman, and carefully guarded against the shadow of any one ceremonially unclean. The *Bhishti* takes the bread, spreads on it a thickish layer of sugar and *ghi*, places some *halwa* on it, and lays it in the boat hid from sight by the folds of the new red muslin. He pours the milk and wheat gruel *dúd dalia* into a clean copper or earthen vessel. He next makes a four-cornered lamp of dough, pours *ghi* into it, places within it some wicks made of new red cotton yarn, lights them and carrying one *náo* in his hand and giving the other to one of his assistants to carry he takes his position in the procession and with music

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1 The couplet runs :

Hún maile, sar se, sar mujhe dhoná zarúr hai.
Sahnak mein shámil ai bui honá zarúr hai. (*Woman's Language* : Poet RÁHAT.)
My sickness is past I must bathe and wash my head.
To join, dear sister mine, the pure lime-banquet spread !

Chapter VIII.

Customs.

PREGNANCY.

The Boat Offering Náos.

starts for the river side. Near nightfall he reaches the river bank. He sets down his sacred burden and opens the *dád dalia* covers and pours some of the gruel into each of the boats. He then repeats the *fátiha* to the soul of the prophet Elias and while the *Phadális* chant the praises of the water-spirit to an unearthly accompaniment on their catgut guitars which they twang with pointed stones held between the finger and thumb to the hum of a round tambourine, the *Bhishti* launches into the stream his frail red-sailed barks. As the boats are swept out of sight the *Phadális*, the *Bhishti*, and the others spread the cloths and eat their share of the banquet or divide it and take it home. Besides the meal the *Phadális* are paid in cash annas 8 to Re. 1 and the *Bhisthi* Re. 1¼ to Rs. 2½. The *Bhisthi* is the priest as the object of the rite is the propitiation of the *Bhisthi's* patron the water-spirit. For the water-spirit as for other spirits the *Phadális* are the sole musicians. Though their instruments are rude and their voices often untrained and unmusical, in paying vows the *Phadáli's* music alone can be heard.

Sex Divination by Milk.

At the beginning of the seventh or ninth month of a woman's pregnancy, a party both of the husband's and the wife's kindred are called to the husband's house.[1] The women come about midday and the men about sunset. When the men have dined, the women dine by themselves in the women's room. At night a new piece of cloth is taken and in it are wrapped a rupee, some parched rice, and seven or nine kinds of fruit, one of them a cocoanut. This is touched by the wife, thrown into the lap of the husband and by the husband returned in a similar manner seven or nine times according to the number of the months of pregnancy. Besides fruit and parched rice, the packet contains money, in the case of the rich Rs. 11, in the case of the middle class Rs. 5, and in the case of the poor Rs. 1¼ to annas 5. This money is made over to the husband's sister or sisters. The wife's relations then present her and her husband with rich clothes. Next morning after breakfast the guests return to their homes. A little supplementary rite is observed secretly by the women among themselves immediately the men have retired after the interchange of the fruit and grain packets. Some months before the *satmása*, say about the fifth month, the mother sends to the house of her son-in-law a tiny silver cup with corresponding miniature silver spoon and cover. This is kept by the husband's people and produced after the *satmása* ceremony has taken place. It is then handed to some aged female relative or to the mother of the wife who removing from the room any one she suspects of having the "heavy" or evil eye proceeds to uncover the bosom of the wife and to squeeze out some drops of milk. This milk is received in a spoon and turned and fingered and its thickness or thinness noted and discussed. From the thickness or thinness of the milk the ladies conjecture the sex of the child, if it is thin they foretell and often with certainty that a boy is to be born. When the cup has served its purpose

[1] The number of guests brought by the wife's parents is fixed beforehand. It depends chiefly on the richness of the presents they have given the wife.

Chapter VIII.
Customs.

the milk is buried and the cup given as a gift to the sister or some other relative of the husband. These seventh or ninth month ceremonies are held only on the occasion of a first pregnancy, and being held immodest are not observed in strict families. The whole cost lies in the dinners. On these a rich man will spend Rs. 1000 or Rs. 2000, a middle class man Rs. 500 to Rs. 1000, and a poor man, if at all, Rs. 5 to Rs. 10.[1]

BIRTH.

After the last pregnancy ceremony the wife goes to her father's house and stays there till her confinement is over. Among the rich and middle classes the servant who first brings his master news of the birth of a child gets a present of Re. 1 to Rs. 2. Soon bands of musicians and the hated *híjdás* or eunuchs[2] crowd round the house on the lookout for gifts. Some peculiar customs are observed at the birth of a child. No sooner does the little stranger appear than the midwife or *dáí* announces its sex. If a boy she says, nominally to save the mother a shock of happy surprise, but at heart to deceive the evil spirits of jealousy, It is only a girl blind of one eye. If a girl is born, the fact is stated since the birth of a girl can cause no jealousy. Boy or girl, the new-born child is laid in a bamboo *súpda* or winnowing-fan while the more pressing needs of its mother are being ministered to. Then the midwife takes up the little piece of humanity and bestows on it attentions against which the little one remonstrates by low cries. The midwife presses all its limbs, opens by her finger all the orifices of its body, the ears, the eyes, the nostrils, and gullet. She presses the head into shape, straightens the nose, the arms, the thigh-bones, the fingers, and finally winding the navel or caudal string round the neck and rubbing warm *ghi* on its body gives the infant a warm bath. A piece of new red cloth is wound rather tightly round the little one's head and the young one is ready to hear the *takbir* or call to prayer. That its Creator's name may be the first word it hears, the father, as soon as the child is bathed, repeats in its ear the call to prayer, *azán*, beginning with the words *Alláh-o-Akbár* God is great.[3] The infant is consigned to the care of the mother. The mother is not yet permitted to satisfy her maternal yearning to feed her new-born. The old ladies of the house are busy preparing the infant's first draught

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1 The cost of the friend's presents of clothes rings and money varies, among the rich from Rs. 10 to Rs. 50, among the middle class from Rs. 10 to Rs. 3, and among the poor from Re. 1 to Rs. 2.

2 The eunuchs beat a drum and sing, while one of their number, with the help of a pad or pillow, acts the part of a woman with child, in child-birth, and nursing. At Ahmedábád not only the *Híjdás* but some of the *Bhawayyás* or Hindu strolling-players claim presents on the birth of a boy with a pertinacity that is not satisfied till the whole of their demand is paid. The person claiming the gift is generally the clown or fool of the troop. He does not dance or sing, but by his obstreperous sallies of coarse abuse tries to make his stay so annoying that to get rid of him no expense is thought too great. To avoid the nuisance some people satisfy his demands at his house by sending him a present of 8 annas or a rupee.

3 Occasionally at the time of birth a Bráhman is called and told to draw up a horoscope. He chooses certain letters, with one of which the child's name should begin. The paper is kept by the parents of the child and referred to on great occasions. The Bráhman is paid Rs. 5 to Rs. 20.

consisting of aniseed, myrobalans, dried red roses, senna, and the droppings of mice or goats. This black broth is administered to the new-born instead of the mother's milk to purge the impurities that have gathered in the infant's system during its fœtal existence. For hours after birth this physic is the only drink which passes the little one's lips. As soon as the first bath is over pieces of black thread are wound rather tightly round the child's wrists and ankles as its first armour against the evil eye. Its eyes or rather eyelids are stained with soot made of *ghi* and lampblack, its eyebrows are pencilled with soot, dots of lampblack are made on its little cheeks palms and soles, and a lock of its hair is gummed or waxed so that any one with an evil eye feeling them or looking at them may not meet an even glossy surface. Every morning and evening frankincense and the *rái-ispand*, corruptly termed *rái-zband*, that is mustard[1] and henna seed, is passed seven or nine times over the mother and the child from head to foot, and thrown into the fireplace and burned. Often red chilly seeds are thrown into the fire, especially to judge whether an ailment of the child is physical or spirit-caused. If the burning of the chillies creates no pungent vapour surely a spirit is the cause of the disease. If the burning chilly has its proper pungent smell then the ailment is natural. Sometimes a piece of alum is burned with the mustard-seed, the burning alum swelling into fantastic forms which to the wise show the sex of the person who owns the evil eye. During the five days before the *chhatti* or sixth-day celebration no fire or salt or water is to be given to any one from the house in which a woman is confined. To accustom the child to noise a copper or brass dish is struck at his ear before the father repeats to him the *takbír* or call to prayer. To harden the child cold water is sprinkled over him before his bath.

If the travail of child-birth lasts longer than is natural charms and talismans are sent for and sometimes an exorcist gives a piece of a broken earthen vessel inscribed with some geometrical form or some name or some numbers. This potsherd is laid on the womb. Little children, boys and girls, of not more than eight are given a winnowing-fan heaped with grains of wheat with eleven coppers in it and are asked to stir the wheat and coppers with a wooden ladle and to pray to God for a speedy delivery. They ladle the wheat and pray with fervour, Oh Deliverer, a speedy delivery; Oh Deliverer, a speedy delivery. These innocent prayers of pure-hearted children are accounted most acceptable to the Pure Author of Being. As soon as danger is over the children are given a repast of milk and sugared rice or sweet wheat gruel and the wheat and money are distributed in charity to beggars. The expenses connected with a birth vary in the case of a rich man from Rs. 90 to Rs. 250, in the case

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[1] In his Urdu Dictionary (Voce اسپند) Forbes says the seed of the henna plant is burnt at marriages to drive away evil spirits. Henna seed mixed with mustard seed is also burnt after a child is born particularly at the door to prevent demons from entering.

Chapter VIII.
Customs.
NAMING.

of a middle class man from Rs. 20 to Rs. 30, and in the case of a poor man from Re. 1 to Rs. 50.[1]

Early in the morning of the sixth day the child is named. The father grandfather or other male relative opens the Kuraán at a venture, and the first letter of the first word of the third line is the initial of the child's name.[2] Sometimes a name is chosen because it

[1] The details are :

Birth Charges.

Item.	Amount.						Remarks.
	Rich.		Middle.		Poor.		
	From	To	From	To	From	To	
	Rs.	Rs.	Rs.	Rs.	Re.	Rs.	
Midwife	2	5	2	3	¼	1	Grain and sometimes a milch cow or milch buffalo is also given.
Players	3	5	2	3	½	1	This only for a son.
Eunuchs	1	2	½	1	¼	½	
Relations and Servants ...	10	20	5	10	...	...	
Dinner	70	200	5	10	...	...	
Total ...	86	232	14½	27	1	2½	

In the case of a woman's first child the birth charges are borne by her father. In the case of a second or third child, the expenses are not more than one-half, and in the case of a girl no presents are given. On the day of a birth and the five following days among the well-to-do friends are expected to send presents of sugarcandy and clarified butter worth Re. 1 to Rs. 20.

[2] The class of names recommended by the Prophet are the slave or servant of Alláh or servant of the Most Merciful, Abd-ulláh or Abd-ur-Rehman. Among Sayads, boys' names generally end in *Ali*, as *Ahmad-ali Akbar-ali Mumtáz-ali*, or in *Husain* as *Amir-Husain* or *Fazl Husain*, and sometimes though rarely in *Sháh*, as *Muhammad Sháh* and *Taj-sháh*. Among Shaikhs, boys are called *Umar*, *Usmán*, *Muhammad*, *Mahmud*, *Husain*, *Ghulám-husain*, *Ghulam-ali*, *Gulám-ahmad*. These names are common in all families. The following are used almost solely in families of good position: *Shams-ud-din*, *Moin-ud-din*, *Saadulláh*, *Fazlullah*, and the like. The names of Shaikhs are preceded either by the word *Muhammad* or *Shaikh* as *Muhammad Asadullah* or *Shaikh Ghulam Ali*. Among Mughals, boys are called *Amir*, *Muhammad*, *Hasan*, *Husain*, and *Ali*, the word *Mirza* always preceding and *Beg* following the name. Pathán boys have the same names as Mughal boys, only there is no *Mirza* and *Khán* is added instead of *Beg*. The commonest names for women are, for all classes and grades, taken from the Kuraán, such as *Fatimah*, *Khadijah*, or *A'ishah*. Among the higher Musalmán families such Arabic phrases as Best of women *Khair-un-nisa*, Noblest of women *Amír-un-nisa*, or Moon of women *Badr-un-nisa* are commonly used. Among Sayads a woman's name is followed by *Begam*; among Shaikhs by *Bibi*; among Mughals by *Khanam*; and among Patháns by *Khatu*. Besides these parents who have lost children or whose children do not live give curious names showing deformity or the most abject humility. *Naththú* literally nose-bored is a name which accompanies the actual boring of the nose of the new-born child on the principle of deforming the child and so making it less liable to spirit attacks. Another name is *Pú'ijú* or *Kachra* that is refuse. Sometimes when a child is born after the death of several children the child is thrown into a grain-winnowing-fan *súpda* with a lot of dirt or refuse and the fan is dragged outside the door with the child in it and made over to some other member of the family as whose property the child re-enters the house. After his ride in the winnowing-fan the child is named Ghasíta, that is The Dragged. If he is a Pathán this becomes Ghasítkhán, if a Sayad or Shaikh Mír or Sheikh Ghassu or Ghísu, names which occur among all ranks of Muslim and Hindu society in Gujarát. These odd naming practices have their root in the belief that untimely births

had been borne by one of the child's forefathers or because the giver thinks it lucky. In the evening of the same day the husband's kindred, bringing gold or silver anklets or necklaces money or clothes, go to the wife's father's house. Sweet cakes are distributed, and, after sunset, the husband gives a dinner to the wife's relations. In the women's rooms the child and its mother are dressed in their best, and the midwife makes a six-cornered lamp of flour with as many wicks as corners. This is lighted, fed with clarified butter, and kept in a plate along with parched rice or millet *jawári*, and fruit. The presents brought by the husband's friends are now offered, and a few small silver coins are given to the midwife. The young mother is then led to a casement and made to count seven stars. When this is over the husband's people return to their homes. The sixth-day ceremony includes another propitiation of the female relatives that have died in child-birth. Food untouched by unclean persons is cooked and the *Fátiha* repeated for the souls of women who have thus died and the food is distributed to the poor. The value of the presents made by the husband's friends would, in the case of a rich family, vary from Rs. 20 to Rs. 50 and from Rs. 10 to Rs. 20 in the case of a middle class family. Among the poor, silver necklaces *hansli*, or anklets *kadián*, and a pair or so of ornamented shirts worth Rs. 5 to 10[1] are sometimes given. The dinner and other charges on this occasion among the rich vary from Rs. 20 to Rs. 120, among the middling from Rs. 10 to Rs. 20, and among the poor from Rs. 2½ to Rs. 10.

Chapter VIII.
Customs.
NAMING.

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or the death of the new-born are due to the anger or jealousy of uneasy family ghosts, chiefly of women who have died in child-birth with the main object of life unfulfilled. To this belief there attaches the further experience that the unfriendly ghost is easily outwitted. The ghost or other spirit on the lookout for the soul or life of the newborn hears the child is deformed or worthless and so turns its mind to some more gainful mischief. Further the ill-will of the ghost is not towards the child but to the child's father or mother. The ghost's aim is to harm the child of the father or of the mother, against the aunt's child the ghost has no manner of grudge. This is similar with the Jewish custom according to which the infant Joseph was supposed to steal a sash of one of his aunt's which being found on his person he was according to patriarchal law claimed by his aunt for a certain number of years. See Sale's Translation of the Kuraán, Chapter XII. 196 Note (O).

[1] The details are:

Sixth Day Charges.

Item.	Amount.					
	Rich.		Middle.		Poor.	
	From	To	From	To	From	To
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Dinner ...	10 0	100 0	5 0	10 0	2 0	5 0
Cakes	5 0	10 0	1 8	5 0	...	...
Miscellaneous.	5 0	10 0	1 8	5 0	0 8	2 0
Total ...	20 0	120 0	8 0	20 0	2 8	7 0

The cost is paid by the father of the child. These figures are for a first child whether a boy or a girl. Similar rejoicings are made in honour of the younger children, but at about half the cost.

Chapter VIII.
Customs.

SACRIFICE.

On the seventh fourteenth or twenty-first day after birth comes the purely Muhammadan and by all classes carefully kept rite of sacrifice *akika*. In this rite there are two parts, the shaving of the child's head and the killing of one or two goats. If the child is a girl one goat, and if the child is a boy two goats are bought. Some friends are asked and a barber is called. When all is ready the father of the child, or some one specially named by him, at a given sign, as the barber passes the razor along the head of the child, draws a knife across the goat's throat saying, I sacrifice this animal or animals for the child named *Wali*, blood for blood, skin for skin, flesh for flesh, hair for hair. When the shaving is over, the child's hair and nails are laid on a flat half-baked cake and carried away to be thrown into a river. The barber goes round among the men guests and each drops a small coin into his cup. Before they leave, the guests are entertained at dinner.[1] The whole costs a rich man from Rs. 20 to Rs. 30; a middle class man nearly the same amount; and a poor man from Rs. 3 to Rs. 7½.[2]

FORTIETH DAY.

On the fortieth day, in honour of the mother's recovery, *náos* or grass boats of the same kind as those made by the water-carrier for the seventh-month pregnancy ceremonies, are with music taken to the nearest water, a lamp is lighted, and the boat set adrift as a thankoffering to Khája Khizr or Elias.[3] The father of the child's mother presents her with clothes and the child with some small quilts and a cradle. The ceremony costs a rich man Rs. 22½ to Rs. 45, a

[1] In preparing the goat for cooking none of its bones may be broken. The bones must be separated from the flesh and buried. The flesh and skin are divided in three shares. One share is given in charity, a second is distributed among friends, and the rest, except that the child's father and mother and their fathers and mothers may not join, is eaten by relations.

[2] The details are :

Sacrifice Charges.

Item.	Amount.						Remarks.
	Rich.		Middle.		Poor.		
	From	To	From	To	From	To	
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	
Two Goats ...	6 0	8 0	6 0	8 0	2 0	2 8	In north Gujarát the barber's fee is the weight of the child's hair in silver.
Barber ...	2 8	5 0	1 0	4 0	0 8	1 0	
Dinner ...	7 0	10 0	5 0	7 8	0 8	4 0	
Total ...	15 8	23 0	12 0	19 8	3 0	7 8	

In holding this ceremony there is no difference whether the child is a boy or a girl, a first-born or a younger child.

[3] Khája Khizr is the water genius, the Patriarch Elias, skilled in divination who discovered and drank the water of life. Of the Patriarch's success the Urdu poet sings :

Khizr ki tarha pí kē ábi-hayát
Zindagáni akēle khōi-ye-gá!
Yih tō hamsē na hō sakē Mumtaz,
Aisē páni sē háth dhōiyēgá !

Like Khizr to drink the water of life
And live for ever in loneliness.
Oh Mumtáz I would have none of this,
With such water I would wash my hands.

Chapter VIII.
Customs.

middle class man Rs. 9½ to Rs. 22, and a poor class man Rs. 1½ to Rs. 4.[1]

SALT TASTING.

When the child is four and a half months old and able to take food stronger than milk, comes the ceremony of mutton-sucking *botan*, or as the Persians call it salt-tasting *namak-chashi*. Friends bring the child presents of clothes worth Re. 1 to Rs. 5. In the evening dressed in his best, the child is offered by his father's sister some rice and milk *khir*, on a rupee,[2] and after the rice and milk he is given a piece of flesh to suck. The only charge connected with this ceremony is a dinner costing a rich man about Rs. 10 and a middle class man about Rs. 5. Among the poor the ceremony passes without expense.[3]

BIRTH DAY.

The child's first birthday *sálgiráh* is the next time for merry-making.[4] As a rule only female relations are asked. These come and in the women's quarters pass the day in feasting and the night except in some strict higher class families in playing the drum *dhol*, and singing. Sometimes men also are asked, given a dinner, and afterwards entertained by professional musicians. Before they leave each of the guests gives the child Re. 1 to Rs. 5. The cost of one of the larger entertainments would be about Rs. 30 for the musicians and Rs. 20 for the dinner. This birthday feast is given only by the rich and by some of the middle class. Poor families do not give it.

INITIATION.

When a child, whether a boy or a girl, has reached the age of four years four months and four days comes *bismilláh* The taking the Name of God, a ceremony no Muhammadan neglects. On this day a rich man will feast from a hundred to two hundred guests. In the evening after the dinner is over, the child, covered by a skilfully woven flower-sheet called *sehra*, is taken to the men's room where the priest *mulla*, the guests, and a band of young children are waiting. The child is seated on a rich cushion or *masnad*, sweetmeats are laid before it, and of these two covered with gold-paper are given to it, and, after the priest, the child repeats the opening chapter of the

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1 The details are: *Fortieth Day Charges.*

Item.	Amount.						Remarks.
	Rich.		Middle.		Poor.		
	From	To	From	To	From	To	
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	
Midwife ...	5 0	10 0	2 0	5 0	0 8	1 0	This is paid by the father of the child's mother, and is the same for all children.
Boat	2 8	5 0	1 0	2 0	0 8	1 0	
Musicians ...	5 0	10 0	1 8	5 0	0 8	2 0	
Presents ...	10 0	20 0	5 0	10 0	...	...	
Total ...	22 8	45 0	9 8	22 0	1 8	4 0	

2 Though from this time he takes other food besides milk, the child is not weaned till he is twenty-one months old. This is according to a precept from the Kuraán : From bearing to weaning let thirty months pass.

3 No teething or ear-boring ceremony is observed in Gujarát.

4 The word *sa'lgira'h* or yearly-knot owes its origin among Indian Musalmáns to the Mughal practice of the emperor's mother keeping a silken string in the *harem* and adding a knot for each year of the emperor's life. Blochman's Aín-i-Akbari, 262 note 1.

Chapter VIII.
Customs.
INITIATION.

Kuraán. When this is done, the priest chants some Hindustáni verses in praise of the child's parents, invoking blessings on the child's head, and at every pause the young band of choristers shout a loud Amen. While the children are eating the sweetmeats a procession is formed and the child is taken to kiss the tomb or *dargáh* of the family guardian saint. As soon as the procession returns, presents are made to the child, silver or gold coins rolled in paper with the name of the giver written on it. As the child passes into the women's quarters the women guests crowd round it, each striving to be the first to take on herself the child's sorrows.[1] After this is over and the child has put off its flower-robe, the women guests amuse themselves listening to the women-players or *domnis*. This rite of *bismilláh* costs a rich man Rs. 300 to Rs. 1000 or even more, and a middle class man Rs. 100 to Rs. 300. Among the poor it costs Rs. 10 to Rs. 20.[2]

CIRCUMCISION.

At the age of six or seven comes circumcision or *khatna*.[3] Friends send presents of sugarcandy, clarified butter, and sweetmeats, and,

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[1] In this sorrow-taking *balá-e'i-lena*, the woman passes her hands over the child from head to foot and then setting her knuckles or finger-tips against her temples presses them till the joints crack.

[2] The details are:

Initiation Charges.

Item.	Amount.											
	Rich.				Middle.				Poor.			
	From		To		From		To		From		To	
	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.
Mulla's Fee ...	10	0	20	0	5	0	10	0	0	8	1	0
Dinner (*a*) ...	100	0	500	0	50	0	100	0	1	0	2	8
Clothes (*b*) ...	100	0	200	0	20	0	50	0	0	8	2	8
Procession (*c*).	100	0	200	0	30	0	50	0	...		...	
Miscellaneous.	20	0	30	0	10	0	20	0	5	0	10	0
Total ...	330	0	950	0	115	0	230	0	7	0	16	0

(*a*) Dinner for relatives only and very dear friends not more than a hundred among rich and middle class and ten among poor.
(*b*) In the case of middle class and poor men the gifts of clothes is optional. (*c*) The cost is the same for all children.

[3] The *khatnah*, though it is an order of the Prophet, and not of the Kuraán, is as strictly kept as if it were commanded by the latter. Boys born without a foreskin are exempted from the rite. Among the Shiáh or Daúdi Bohorás, the Shiáh Mughals and both Sunni and Shiáh Arabs circumcision almost always takes place as early as the sixth day after birth. So much importance do these classes attach to this rite that operations are performed on girls as well as on boys. On the day of the operation the child is given an opiate. The simplest form of circumcision is mere amputation of the prepuce there being a difference between the Muslim and the Jewish rites, the Muslim being the simpler and less painful. In the afternoon of the day fixed for the ceremony a piece of new red cotton cloth about four feet square is spread in the middle of the floor of the room in which the child is to be laid up. A large copper tray full of soft ashes is set in front of the cloth. The boy who is to undergo the operation is in some families drugged with a little *bhang* (Cannabis indica) confection called *madjún* and brought to the room in the arms of a powerful male relative and seated on a wooden stool or *chowki* a foot high over which a piece of red cloth is spread. The barber engages his little subject in conversation while he is held drawerless but with shirt on tightly by the strong relative. This is to prevent a nervous and obstinate boy from hurting himself by throwing up or about his hands and feet when under the razor. The barber begins by introducing into the foreskin a carefully smoothed bamboo-chip probe to feel and ascertain if no part of the foreskin adheres to the gland as it does in some rare cases when the operation becomes very painful. When

Chapter VIII.

Customs.

CIRCUMCISION.

though this is commoner among the middle than among the higher classes, the recovery of the child is celebrated with great rejoicing. Among north Gujarát Musalmáns circumcision is neglected till an age bordering on puberty, when it is performed with a pomp and circumstance almost equalling those at a marriage, and all the preliminary rites like the *birat* or arranging the pots of clay, a remnant of the pot rites, are observed. In north Gujarát circumcision is styled a *shádi* or joy-time, a word applied in south Gujarát only to marriages. The expenses on the occasion of circumcision vary for a rich man from Rs. 150 to Rs. 400, for a middle class man from Rs. 120 to Rs. 300, and for a poor man from Rs. 10 to Rs. 20.[1]

THE FIRST RAMAZÁN FAST.

After circumcision come rejoicings and a dinner in honour of a boy or girl keeping their first *Ramazán* fast. This is chiefly celebrated by people belonging to the upper and middle classes. It is said that the merit of a boy's or girl's first fast passes to their parents. At its seventh or eighth year, a child, if strong enough to bear the privation, is made to fast one day in the *Ramazán*, and that day is marked by a dinner to which a choice party of friends and relations is called. The

he finds that the prepuce is free he turns up the foreskin and having cleaned it lets it go. He then takes a pair of smooth bamboo pincers, a smoothed piece of bamboo with a long slit down to the middle of it and holding the ends open, puts them on the tightly-drawn-out foreskin. He performs this operation so dexterously that the application of the bamboo pincers and the pain caused by the pulling out of the foreskin is simultaneous with its being cut off by the sharp razor close to the pincers. Drawing out the pincers the barber calls to the surprised boy, "Here, master, don't you see the golden-sparrow" and when he succeeds in thus distracting his attention from the operation he takes out the pincers and spits out a daub of *pán* saliva on the ends of the foreskin now drawn up above the glands. He next sprinkles a soft redpowder on the wound to staunch the blood, sweeps in the detached foreskin into the red cloth which he gathers up and departs in the midst of the *mubáraks* and *salámats* or congratulations of the boy's relatives. The manner in which circumcision is performed differs in many Islámic countries. In the province of Al Asir south of the Hijáz in Arabia circumcision by what is called "*salkh*" or scarification is performed. Burton (Alf Leilah, 111, 90 to 92) describes it in the following terms: "The patient usually from ten to twelve years old is placed upon raised ground holding in his right hand a spear with its point upwards and its heel supported on his foot, so that the point may show every tremor of the nerves. His tribe stands around him to pass judgment on his fortitude and powers of endurance. The barber with a dagger sharp as a razor makes a shallow cut severing the skin across the belly immediately below the navel. He also makes similar incisions down each groin. He then tears off the epidermis from the cuts downwards and flays the testicles and the penis, ending with amputation of the prepuce. Meanwhile the spear must not tremble. When the ordeal is over the boy cries *Alláh-o-Akbar* God is great and attempts to get up and walk home unhelped, soon falling from pain and nervous exhaustion. The more steps he takes the more applause he gains."

[1] The details are: *Circumcision Charges.*

Item.	Amount.					
	Rich.		Middle.		Poor.	
	From	To	From	To	From	To
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Barber's Fee ...	2 8	10 0	2 0	5 0	0 8	2 0
Ditto Turban.	10 0	20 0	2 0	3 0	...	...
Procession ...	100 0	150 0	50 0	100 0	...	...
Dinner	100 0	200 0	50 0	100 0	10 0	20 0
Total ...	212 8	380 0	104 0	208 0	10 8	22 0

Chapter VIII. Customs. The Present *Hadya*.

dinner costs a rich man Rs. 20 to Rs. 30 and a middle class man Rs. 10 to Rs. 20.

Soon after the first *Ramazán* fast, when its Kuraán lessons come to an end, the child's parents give its teacher a present *hadya*. A small party is asked, and, before them, the child repeats the beautiful Chapter LV. from the holy book styled *Súrah Ar-Rehmán* that is The Most Compassionate being a description of the bounties Alláh has showered on man. Except the teacher's present of clothes and money, worth Re. 1 to Rs. 50, a suit of clothes for the child, and parched rice almonds and walnuts distributed among children costing Rs. 1¼ to Rs. 5 there are no expenses.

Marriage.

Musalmán boys are married between sixteen and twenty-two and girls at ten to eighteen. Except in the case of a re-marriage neither bride nor bridegroom has any choice.[1]

When their sons reach manhood, parents generally consult professional matchmakers or go-betweens, women free to enter the houses even of the strictest. Some girl likely to make a good match is before long chosen, and the women of the lad's family pay a visit at the girl's home. After seeing her and talking together, the guests are offered a glass of sugared-water. This they drink if they think well of the girl, but if they think she will not suit, they decline. After drinking, in sign that they ask her in marriage, they drop some sugarcandy into the girl's mouth. Then they talk of ornaments and fix the day for the betrothal. On the betrothal day, both at the boy's and the girl's houses, there is a meeting of kindred. In the evening at the boy's house ornaments and sweetmeats are laid out on neatly covered trays and are generally with music sent to the girl's house. With the presents go the women of the bridegroom's family and a gay procession of children of their relations and friends. On reaching the bride's house the men and children who formed the procession sit in a booth outside of the house, or, if there is no booth, in some part of the house prepared for their reception. Here *sherbat* sugared-water is handed round, the person serving it, generally a relation or near friend of the wife's family, stating that it is in honour of the betrothal. Each person on putting down his cup drops, for the good of the man who has served it, annas 2 to Rs. 2 in the saucer. Meanwhile the women guests going into the house deck the bride with ornaments, put the troth ring on her finger, and cover her with a scarf *dupatta*. Then after drinking sugared-water and coffee, and getting flowers and rosewater they leave, taking with them trays filled with fresh presents, a handkerchief, a ring, a gold turban or *mandil*, and sweetmeats. A rich man's betrothal expenses vary on the bridegroom's side from Rs. 200 to Rs. 350 and on the bride's from Rs. 50 to Rs. 350; for a middle class man on the bridegroom's side from Rs. 100 to Rs. 200 and on the bride's from Rs. 50 to Rs. 80; for a poor man on the bridegroom's side from Rs. 50 to Rs. 90 and on the

Betrothal.

[1] Among some families in south Gujarát a ceremony is secretly held when a girl reaches womanhood. It is called *odni uda'na* or donning the scarf.

bride's from Rs. 20 to Rs. 50.[1] Except when things are hurried and the betrothal and marriage take place at the same time, the betrothal lasts for at least a year. During this time on every holiday gifts pass between the betrothed couple.[2]

Some months before the marriage day the bride's female relations meet at her house and make ready the smaller articles of dress. Every night when their work is over, for about a fortnight before the marriage day, the women sing together to the accompaniment of the drum or *dhol*. Eight days before the marriage the bride keeps to one room and both she and the bridegroom are made to wear yellow clothes. Two or three days before the marriage both at the house of the bridegoom and of the bride a store of earthen pots is laid in. If the women observe the *pardah* or veiling the pots are arranged in the inner apartments, but if the women are not *pardah* they are arranged in a temporary booth or alcove in front of the house. That the object of arranging these pots is to house and so please ancestral spirits is known and admitted. Food is laid on the pots and the opening chapter of the Kuraán or *Fátiha* is repeated. After the pots are arranged both at the bride's and at the bridegroom's, the women of the family, while female musicians sing songs, rub the bride or the bridegroom with gram flour mixed with oil and perfumes called *ubatna*. The chief ingredients in this cosmetic are the flour of washed wheat and *múng* (Phasoleus munga) turmeric and sesame oil. As this cosmetic has to ward off all the evil influences which hover round the bride and bridegroom every care must be taken that no element of evil enters into the guardian *ubatna*. To stop the approach of evil the hand-mill in which the grain is ground has its handle smeared with sandal paint and a *mídhal* Vangueiria spinosa nut and some *pán* or betel-leaves and betelnuts wrapped in a piece of new red cloth are tied to it. Then seven *suhágans* that is married women who have never lost a husband, sit to grind the grain and into the flour pour

[1] The details are: *Betrothal Charges.*

Item.	Bridegroom. Amount.					
	Rich.		Middle.		Poor.	
	F'm	To	F'm	To	F'm	To
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Procession ...	50	100	30	50	2½	10
Sweetmeats	20	30	10	20	1	2
Clothes ...	50	100	30	50	10	20
Jewels (a) ...	100	150	30	50	20	30
Dinner ...	30	50	20	30	10	20
Total ...	250	430	120	200	43½	82

Item.	Bride. Amount.					
	Rich.		Middle.		Poor.	
	F'm	To	F'm	To	F'm	To
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Clothes for Bridegroom.	50	100	20	30	5½	10
Rings ...	30	60	1	1½	0½	1
Sweetmeats...	20	30	10	20	10	20
Dinner ...	20	30	10	20	2½	10
Miscellaneous	70	100	1½	2½	½	2½
Total ...	190	320	42½	74	18½	42½

(a) Some of the poorest men borrow jewels or sometimes the bridegroom's mother gives up one of her ornaments.

[2] Each holiday has its set gifts. In each of the Íd days the man sends a scarf or pair of bangles and the girl a turban or coat. On the *shabbarát* they both send fireworks, and if a holiday falls in the rainy season the bridegroom sends wooden shoes with silver pegs and silver bells. In *Ramazán* some carefully cooked dishes and drinks pass between them.

Chapter VIII.
Customs.
MARRIAGE.

clarified butter or sesame or jasmin oil. When the *ubatna* is ready henna leaves are ground in the same way. A square diagram is traced on the floor with rice and a stool is set in the square. The bride or bridegroom in a suit of her or his oldest clothes dyed yellow is led forth and seated on the stool. The *ubatna*, amidst the songs of women either the relations of the family or hired female musicians, is rubbed all over the body and henna is applied to the hands and feet. In rubbing on the cosmetic each of the seven matrons takes her turn. She puts a piece of candied sugar into the bride or bridegoom's mouth, throws a handful of rice over the bride or bridegroom's head, passes the mustard seed seven times over the bride or bridegroom's body, and takes on herself the ill-luck or *balás* of the bride or bridegroom by cracking the joints of her fingers across her temples. Finally she passes a pice or more over the bride or bridegroom, hands the coin to the musicians if hired or lays it at the foot of the stool to be given in charity and retires. When all seven matrons have performed their task a knife dagger or other sharp iron instrument and a lemon are handed to the bride or bridegroom which she or he is to be careful to keep till the bath on the marriage day. During these days to keep off the evil eye, a bracelet or a garland of gold must also be worn. Seven songs called *tonas* or charms sung by *domnis* or hired female singers before the *julwah* or unveiling of the bride in the presence of the bridegroom which form a portion of the marriage ceremony are said to possess special anti-magic and spirit-power. If the bride be spirit-possessed to the slightest extent the sound of the *tonas* makes the spirit instantly declare itself. When the bridegroom comes songs are again sung and his height is measured by an odd number of red and white braids. These braids are woven into a thick cord which is used by the bride as her trouser string. The bride and bridegroom's houses are put in order, painted or whitewashed, and outside of each house is built a booth or hall sometimes very splendid with gilt pillars friezes and cornices and hung with glass-lamps and pictures. The first post of the booth is driven into the ground after the point has been rubbed with sandal oil and enveloped with a piece of new red muslin in which are wrapped betelnuts betel-leaves and the lucky wedding *mídhal* nut Vanguieria spinosa. A cocoanut is broken and the kernel distributed among the workmen who built the booth and the members of the family. As the whole house is given over to the women this hall is for the time the men's room. For some days before the marriage, musicians are hired to play in front of the house. This is a time of great merry-making. One day, outside of the house for men and inside for women, earthen vessels are filled with the red and yellow colours used in dyeing cloth. In the evening the men among themselves and the women among themselves each with a little jar full of colour, chasing and waylaying, cover one another with the dye. At such times from Rs. 5 to Rs. 20 or at most Rs. 30 of colour is used. One amusement for the women during the days before a marriage is the twisting knotting and tying of silver rings into silk and gold thread wristbands *kangna*. Of these one is given to the bride and the other to the bridegroom, and after marriage each has to unravel the knots and twists in the other's bracelet. On

the evening of the marriage day, the bridegroom's party send to the bride's with a procession of children in carriages and on horseback with music and led horses, a band of hired women and servants carrying as many as two hundred or more earthen pots painted in gold and green filled with sweetmeats and dried fruit, and trays with dresses.[1] On arrival the children are seated in the marriage hall or shed with the men and are treated with *sherbat*, each of the little guests dropping silver coins the smallest of which is a two-anna piece into the cup or saucer in acknowledgment of the trouble of the server who is often either a poor or juvenile relation of the bride. In her room the bride is bathed by the women of her family, clothed in new robes, and decked in some of the jewels. Then with trays refilled with clothes for the bridegroom, with henna *menhdi* and with the wife's chattels *jahez*,[2] the company goes back to the bridegroom's. On their return the bridegroom is dressed in his wedding clothes, and the furniture of what is to be his room is set in order. At nightfall, an occasion of much merriment, the sister of the bride comes to apply the henna to the bridegroom's hand. On one side of a screen or partition sits the lady and on the other the bridegroom and some of his friends. Only the bridegroom's hand should be passed under the screen. But instead of this many hands are thrust through, and the lady has to trust to her wit to choose the hand she should punish by pinching and the hand she should adorn with henna. Her mistakes are greeted with much laughter, and when in the end she paints the bridegroom's little finger with henna she receives a present of Rs. 5 to Rs. 10. When this play is over, the bridegroom's guests sit listening to dancing girls and buffoons *bhánds* or to a company of Arab Nativity hymn-singers called *Maulúdiás*. *Maulúds* that is Muhammad-mas carols are gradually displacing dancing girls and buffoons. At the close of the *maulúd* coffee, warm sweet-milk in small coffee cups, and sweets or sugarcakes called *batáshás* are distributed to singers and hearers.

About ten, the time comes for the bridegroom to fetch the bride. The bridegroom is clothed in a *sehra* or flower-sheet fastened round his head by a string which the father ties with thankful heart that to him has been granted the wish of every Indian Musalmán; May I live to tie my son's *sehra* knot. Then the father or some other male relation lifts the bridegroom on a horse, and with much music and followed by all his friends, he starts for the bride's.[3] As he passes under her window the bride lets fall on the bridegroom some grains of rice. He is led before the door of the house, and is handed a cup of sugared-water by his brother-in-law to whom in

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[1] This procession is called the *bari* or *sáchak* that is the present.

[2] *Jahez* or paraphernalia includes clothes, jewels, furniture and ornaments for a lady's sitting room and bedroom and a set of cooking vessels. This continues to be the wife's property, and has to be returned to her in case of divorce.

[3] Both in south and north Gujarát, among the rich, before the bridegroom's horse is carried a miniature garden *bádi*, a three-sided frame-work of coloured paper with flowers and leaves cut in tinsel or talc. Though some of these models are very elaborate, costing Rs. 50 to Rs. 200, they are made only to amuse the crowd, one of whom, before the procession reaches the bride's house, generally manages to seize the frame, and the rest scrambling for bits of it tear the whole to shreds.

Chapter VIII.
Customs.
MARRIAGE.

return he gives Rs. 5 to Rs. 10. The women of the bridegroom's family and the wives of his chief friends follow the procession in closed carriages. On their arrival at the bride's they retire to the ladies' quarters, where, till the bridegroom is called in to see the bride, they are entertained by women singers *domnis*. When the bridegroom comes, those who do not appear before him, retire. The men of the bridegroom's party when they arrive, seat themselves in the brightly lighted marriage hall, the bridegroom's party ranged on one side and the bride's on the other. In the space between are three seats; one in front of his party for the bridegroom, one in front of the bride's party for her agents, and the third between the two for the registrar, the *Kázi* or his deputy. The bridegroom if very young is carried or if grown is led to his seat and the bride's agents find their way to theirs. Then the registrar, seating himself, asks the bride's agents whether she, with a certain portion or *meher*,[1] accepts so and so as her husband. If told she will have him, he takes the declaration of two other witnesses. He then, making the bridegroom repeat the creed, puts to him the same question. The proceedings are recorded, and the guests raising their hands offer the marriage thanksgiving. When the ceremony is over, the registrar receives a shawl and Rs. 5 his fee, and leaves the house taking his share of the marriage sugarcandy, trayfulls of which are distributed among all present. The hired musicians who so far have been silent owing to the presence of the representative of the law of Islám strike up a loud discordant peal.[2] Then, till the bridegroom is called to receive his bride, the men pass their time in listening to hired dancers and singers. When the husband is called,[3] a dancing girl stepping backwards singing and keeping time by beating him with flower twigs, slowly leads the bridegroom into the ladies' quarters. Here she hands him over to the *domnis* or female musicians, who in the same way lead him to a seat. On his way to his seat the bridegroom is jealously guarded by his sisters or other near relatives from the onslaughts of the younger sisters or relatives of the bride who hang about unobserved, and if they get an opportunity dart on the bridegroom and if his female relatives are not on the alert wring his ears unmercifully. Soon the bride, veiled and arrayed in her wedding garment, is carried in by one of her relations and seated before the bridegroom, and a set of ceremonies,[4] in which the rest of the night

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[1] Though the rich sometimes give more, the portion or *meher* is generally fixed at Rs. 17 the dower of Fátimah the Prophet's favourite daughter, or at Rs. 750, the dower of the Prophet's wife Áishah. Among the rich and the middle class the marriage-portion of a girl is what is legally termed the *meheri misl* or the portion of her peers, that is the girl's grandmother aunts and sisters.

[2] With the fee is also charged a mosque-fee of Rs. 1¼, which goes to the person who serves as the warden of the mosque in the street where the bride lives.

[3] In north Gujarát the husband walks alone, and this at five or six in the morning instead of about three or four in the afternoon.

[4] These seem to be the humorous survival of the eating together form of marriage. The bride, who should not voluntarily move a muscle, is by one of the musicians made to take in her hand a piece of sugarcandy, some pounded sweet-bread, or a dry date, then her hand is stretched out to her husband's mouth, and as he tries to secure the morsel her hand is drawn away. This in different forms with much merriment goes on for a long time.

passes, are begun. At dawn the bridegroom is for the first time shown his wife's face in a mirror, and from a Kuraán placed between them the chapter of Peace is read. This is the sign that the time has come for the bride to leave her father's house.

The cost of a wedding is, in the case of the rich, for the bridegroom's father Rs. 3000 to Rs. 4000 and for the bride's father Rs. 1500 to Rs. 3000; in the case of a middle class family for the bridegroom Rs. 1250 to Rs. 2250, and for the bride Rs. 700 to Rs. 1250; in the case of a poor family for the bridegroom Rs. 400 to Rs. 800 and for the bride Rs. 150 to Rs. 300.[1] After the marriage the husband with his wife and family pass some days in a garden-house spending their time in amusements and singing.

On each of the first four Fridays or *chár jumágis* after marriage, the bride and bridegroom are asked to dine at the bride's father's house. On the first and perhaps the second Friday some of the bridegroom's friends and relations, both men and women, are asked. The cost of each of these feasts varies from Rs. 20 to Rs. 50 for a rich man; Rs. 10 to Rs. 20 for a middle class man; and from Rs. 5 to Rs. 10 for a poor man. In north Gujarát the young couple stay from the evening of a Thursday to the following evening. In the south they go on the Friday evening and generally leave next morning. Much is thought of these Friday dinners, and if they are not given, a man seldom visits his father-in-law's house. So too, after marriage, the relatives of the bridegroom and the bride do not visit each other till each party has once formally invited the other.

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[1] The details are:

Marriage Charges.

Item.	Bridegroom. Amount.					
	Rich.		Middle.		Poor.	
	Fr'm	To	Fr'm	To	Fr'm	To
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Marriage Hall.	100	200	50	100	...	...
Musicians ...	10	20	5	10	5	10
Dancing Girls.	30	40	20	30	10	20
Fireworks ...	50	100	20	50	...	...
Painted Sweetmeat Pots with dry-fruit and sugar lozenges *Kurs*.	200	300	50	100	20	40
Horse	5	10	2½	5	1	2
Presents to Servants.	50	100	30	50	...	...
Dinner ...	500	1000	200	500	50	100
Bride's Clothes	120	250	60	120	30	60
Bride's Ornaments.	1000	2000	500	1000	200	400
Dinner after Marriage.	50	100	40	50	20	40
Miscellaneous.	300	500	100	200	50	100
Total ...	2415	4630	1077½	2215	386	772

Item.	Bride. Amount.					
	Rich.		Middle.		Poor.	
	Fr'm	To	Fr'm	To	Fr'm	To
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Marriage Hall.	100	200	50	100	...	...
Procession ...	50	100	200	40	10	20
Grooms ...	5	10	1	2	½	1
Dinner for Bridegroom.	50	100	30	50	20	30
Ornaments ..	500	1000	250	500	50	100
Clothes ...	300	500	150	250	20	40
Servants ...	50	100	30	50	...	...
Miscellaneous.	100	200	50	100	20	40
Friday Dinners.	100	200	50	100	10	20
Total ...	1255	2410	631	1192	130½	251

The practice of north Gujarát differs from this as, on the day after marriage, the bride's father has to feast the bridegroom and his family and friends.

Chapter VIII.
Customs.
DIVORCE.

Divorce is at the option of the husband. Of the three forms of divorce, two are easily recalled, but in the third, which is called the severer *bágin,* when the word divorce is repeated three several times it is final until the wife has married and is again free. After divorce a woman cannot marry for three months, called the *iddat* or term during which the husband is bound to maintain her.[1]

DEATH.

That death may not attack him unawares, or in a foreign land, is the wish of every Muhammadan. To one on the point of death the chapter of the Kuraán, telling of death and the glorious future of the true believer, is read, the creed and prayer for forgiveness are repeated, and a few beads of honey are dropped into the mouth.[2] After death the eyes and mouth are closed, the body is laid on a wooden platform, carefully washed[3] and perfumed, and covered with a scented shroud of white cloth. For a woman to die in the evening is a hopeful sign of her future forgiveness. She has lived within the veil and within the veil she goes to her Maker. It is well to die on a Thursday or a Friday or any day in the month of Ramazán and on any other holiday. Death on a Wednesday is unlucky. Four deaths take place in the family which loses one of its members on a Wednesday. If the death happens at night the body is not taken away till dawn. Otherwise, so soon as it is shrouded and the friends have taken their last look,[4] among the wail of the women[5] all of whom stay behind, the body is laid on the bier,[6] lifted on the bearer's[7] shoulders, and borne away, the company of men raising the cry

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1 Divorce is much less freely resorted to by the Indian Musalmán than by his more passionate and hot-tempered co-religionist of the *Wiláyats* or the cradles of his race and faith as he styles Arabia Persia Turkey and Afghánistán. The repugnance of divorce to the spirit of Islám is proved both by the Kuraán and the Hadith. The Kuraán by hedging it round with innumerable and complicated difficulties has made divorce as hard of obtainment as it is easy of avoidance or abrogation. The motive of laying down the three months' period of enforced cohabitation has no intent or purpose short of placing within reach of the estranged pair an opportunity of reconciliation. The Hadith explicitly lays down that nothing is so hateful to Alláh as a divorce while nothing pleases him so much as the manumission from slavery. Among the gentler classes of Gujarát Musalmáns divorce is rare and both the parties to it are looked upon with opprobrium. A divorcer finds it hard to marry suitably a second time and a woman once divorced tries as far as she can to shun matrimony for the rest of her life on the ground of the homely zenánah proverb: *Sej badalne se karam nahin badalte* By changing the bed Fate cannot be altered. The dislike almost loathing with which an Indian Musalmán looks upon divorce is so great that one of the strongest of his oaths is: May she who has given me birth be thrice divorced or may my wife be divorced if I do so!

2 The death agony is supposed to be the final temptation of the arch-fiend, who greets the thirsty soul as it leaves the body with the luring sight of a cup of sweets. If the soul falls into the snare the cup is dashed away and the tempter disappears.

3 The Sunnis unlike the Shiáhs use warm water to wash the dead. In this water *ber* or jujube leaves are boiled.

4 When the deceased is the head of a family his widow is brought in, dressed in her richest robes, to take a last look at her lord. A husband is not allowed to look at his dead wife.

5 The wailing of women is against the order of the Prophet. In Surat and Broach it is practised only among the poor. In north Gujarát it is common among all classes except Arabs.

6 Biers or *janázahs* are used only in south Gujarát, in the north the body is laid on a cot. It is unusual to lay the body in a coffin.

7 The bearers are never hired men, always the nearest relations and friends. An exception is made at the funeral of a married woman, when, unless he means never again to marry, the husband is not allowed to join in carrying the bier.

Chapter VIII.
Customs.
DEATH.

Lá iláha illalláh There is no God but Alláh, and trained singers chanting solemn hymns. Over the bier four bearers carry a piece of brocade called the canopy *shamiánah.*[1] Upon the bier is a shawl, green or other dark colour for men and red for women. The grave is either where the dead has asked to be buried or in the family burial ground. At the mosque the bier is set down in the outer court, the mourners wash, and, standing in a row, repeat the funeral prayer *Alláh-o-Akbár* God is great. They move to the ready dug grave,[2] laying the body in it, the head to the north and leaning on the right side so that the face turns towards Makkah. They lay clods of consecrated earth[3] close to the body, and the mourners fill the grave repeating the verse of the Kuraân, Of earth We made you, to earth We return you, and from earth will raise you on the resurrection day. They retire to the house of mourning and standing at the door repeat a prayer for the soul of the dead, and all but near relatives and friends who stay to dine, go to their homes. The duty of helping at funerals and of praying for the souls of the dead is solemnly enjoined on all Musalmáns and is carefully observed by them. Though a *farz* that is a divine behest, it is also a *farz-i-kifáyah* or duty which if attended to by a sufficient number of the Faithful does not demand the presence of all. Among the rich the clothes of the dead are given in charity and grain is distributed.[4] Till the third day no food is cooked in the house of mourning. At Ahmedábád the friends and relations of the deceased send ready-cooked dinners. In south Gujarát dinners called *bháthi* are cooked at the house of mourning at the expense of near relations. On the morning of the third day after a death a feast called *Ziárat* is held. A large company of relations friends and others meet in the mosque where each of them, reading from small books a chapter of the Kuraán, finish it with a prayer that the merit of the act may pass to the soul of the deceased. A sermon *wáaz* is then preached by a Maulvi. After the sermon a tray full of flowers and a vessel with a sweet-smelling mixture and oil in a small metal or porcelain cup is passed among the guests. Each guest as the tray passes picks a flower and drops it into the vessel and the whole is poured over the grave. Sweetmeats or *batáshas* are distributed and the friends present shawls to the son or sons of the deceased, and before leaving the mosque and again on arrival before the house of the deceased, prayers are offered for his soul. After this among the rich and some of the middle class a dinner is given on as grand a scale as a wedding dinner. A man may without disgrace avoid this third day feast.[5] But on the fortieth day,

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1 A burial of this kind takes place only in the case of the rich and a few of the middle class.

2 The grave may be in one of three forms. The most common is a pit where the body is placed and earth thrown in. The other is a hollow formed by planks placed aslant. The third is a hole of soft yielding mud into which the body is gently left to sink. Coffins also are used, but only by the very rich.

3 This earth is consecrated by reading and breathing over it some of the last chapters of the Kuraán.

4 North of the Mahi the grain is distributed at the house of mourning and in the south at the mosque.

5 At Ahmedábád the great dinner is given on the fortieth day. On the third day a small number of friends and beggars only are fed.

Chapter VIII. Customs.

the fourth month, the sixth month, the ninth month, and the last day of the first year he must give choice dinners.[1] Under ordinary circumstances the expenses connected with the death of a leading member of a family are, among the rich from Rs. 600 to Rs. 1250, among the middle class from Rs. 300 to Rs. 600, and among the poor from Rs. 150 to Rs. 300.[2]

MOURNING.

The only form of mourning laid down by Muhammadan law is, in the case of the death of the head of a house, the strict seclusion of his widow. This lasts for four months and ten days and during that time the widow, unless she is forced to do so, never leaves the house. Besides this strictly Muhammadan observance, other customs have been adopted from the Hindus. As soon as life is gone, the mother and the widow of the dead break their bangles. The mother may get new bangles but except when they are of gold or silver the widow, unless she marries, never again wears bracelets or a nosering. In south Gujarát the women of the poorer classes, and in the north all except those of Arab families or of families entertaining strait religious opinions wail in Hindu fashion. In the north, too, when a woman first visits the widow, on seating herself she bursts into a wail. The chief mourner joins in the cry keeping it up until she is soothed by her friend. This custom is known as the *munh dhánkna* or face-hiding. The shortest term of mourning is six months. For the first forty days the rooms are stripped of their furniture, cots cushions and pillows are put out of sight, and all members of the household sleep on the bare ground and no food is cooked in the house. During the whole six months no holiday is observed, no gaieties attended, and no music heard. At the end comes the *sog uthána* or grief-lifting, when some friend asks the family to visit him. For his nearest relations a man for

[1] This is no modern failing. Ovington (A.D. 1689) says the Mughals are very profuse in their funeral expenses, lavishing away at immoderate cost to their friends' memory enough to sink a rich fortune. Voyage to Surat, 245.

[2] The details are :

Gujarát Musalmán's Death Charges.

Item.	Amount.											
	Rich.				Middle Class.				Poor.			
	From		To		From		To		From		To	
	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.
Shroud	10	0	25	0	5	0	10	0	2	8	5	0
Perfumes	3	0	7	0	2	0	5	0	1	0	2	0
Gravedigger ...	3	0	7	0	2	8	5	0	1	8	3	0
Washer	2	0	5	0	1	0	2	0	0	8	1	0
Grain in charity ...	30	0	50	0	20	0	30	0	10	0	20	0
Fruit in charity ..	5	0	10	0	2	0	5	0	1	0	2	0
Third Day Cakes ..	10	0	20	0	5	0	10	0	2	8	5	0
Ditto Rosewater...	2	8	5	0	1	0	2	8	0	8	1	0
Ditto Dinner ...	200	0	500	0	100	0	150	0	50	0	100	0
Prayers	10	0	20	0	10	0	15	0	5	0	10	0
Fortieth Day Dinner	200	0	500	0	100	0	250	0	50	0	100	0
Anniversary ...	20	0	50	0	10	0	20	0	5	0	10	0
Tomb	30	0	40	0	20	0	30	0	10	0	20	0
Total ...	525	8	1239	0	278	8	634	8	139	8	279	0

Some very rich families for as long as ten years give yearly dinners each dinner costing about Rs. 560. None of these expenses except the actual burial charges are sanctioned by Muhammadan law.

Chapter VIII.
Customs.

about a year wears a white turban.[1] If young a widow wears some dark coloured dress, if old she wears white but never either yellow or red. In Surat widows often marry again; in Broach remarriage is less common; and north of the Mahi the practice is unusual.

PILGRIMAGE.

The pilgrimage or *haj* to Makkah and Madinah is one of the five duties enjoined by Muslim law.[2]

A pilgrimage to Makkah and Madinah if he be a Sunni, and to Makkah Madinah and Karbala in Irák if he be a Shiáh, costs a well-to-do Musalmán about Rs. 2000.[3] But many go who cannot spend as much as this and a host of poor men hazard their lives in the attempt. On their return their friends travel as far as Bombay to welcome them, and the pilgrims distribute among them dried fruit from the holy place and water from *Zamzam*, the well of the Kaaba, sometimes even the dust of Makkah kept with care and believed to cure diseases.

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[1] In Surat this rule is not always kept.

[2] The five duties are: (1) to believe in the principal tenets of the faith, (2) to observe the five daily prayers, (3) to keep the fasts during the month of *Ramazán*, (4) to make the pilgrimage to Makkah, and (5) to give alms *zakát*. Of these the first three are binding on all, the fourth and fifth only on the well-to-do.

[3] Among the Sunni trading Bohorás a man who has returned from the *haj* wears the Arab dress during the rest of his life. Among the Chundadigars a pilgrim on his return is fed at the expense of the community for three days and for five or six days more by his relations.

CHAPTER IX.

AMUSEMENTS.

Chapter IX.
Amusements.
FIELD SPORTS.

MUSALMÁN amusements may be brought under the three heads of outdoor exercise, indoor games, and music. Few Musalmáns have leisure or liking for field sports. Those who have, chase deer either with dogs or with the hunting pard. Horse exercise was once the favourite pastime.[1] But the love of riding has of late years grown less and the former practice of deer-hunting with spears has been given up. The only special horse exercise is brandishing the *bhutáti* or *bhuneti*, a five-feet long wooden pole the ends of leather stuffed with wool. Bullock-racing in light carriages, and betting on fights between rams, cocks, quails, and the red waxbills or *surkh*, are favourite amusements.

GYMNASTICS.

The evening before dinner is the time for athletic exercise. The place is the gymnasium *taálím*,[2] under a master *ustád*, generally a retired soldier.[3] The exercises are of two kinds the greater and the less. Of the greater there are three, *baithak*, sitting on the ground and rising with a spring ; *dand*, stretching the body face-down nearly parallel to the ground, supporting its weight on the hands and toes and alternately straightening the arms and letting the chest drop between them ; the third is dashing the body on the soft dust of the arena. Clubs *mugdals*, generally of blackwood and weighing from half a pound to ten pounds, are also much used, and the muscles strengthened by pulling chains and climbing polished poles *malkham*. Of contests of skill and strength are the exercise with the *pata* or long sword, with the *lakadi* or single stick, and another kind of fencing called *pharigatka*, the stick quilted with cotton covered with leather and the left hand protected by a little leather shield. The favourite trial of skill is wrestling, he winning who first makes his rival's back touch the ground.

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[1] A good horse costs Rs. 500 to Rs. 1000. The favourite kind of horse is the Chotila or Káthiáwár. Black and dun are the pet colours and to several points about the lie of the horse's hair much weight is given. For a saddle horse trotting is thought a bad pace. The favourite steps are the amble *rihwál*, the caracol *languri* literally the monkey-step, and the pirouette *thirkâna*. To teach a horse these paces a jockey or *chábuk sawár* is paid from Rs. 10 to Rs. 50.

[2] Gymnasiums are found only in large Gujarát towns. There is one in Ahmedábád, one in Broach, and many in Baroda. Till quite lately (A.D. 1879-80) there were six in Surat, great rivals with yearly competitions.

[3] The master is paid by an entrance fee, or if his pupil is rich by a monthly present, and by gifts when his pupil learns the use of a new weapon, and when he gets married. The master also earns something by selling the tight short-drawers and waistbands worn by wrestlers.

Of indoor games the chief are chess *shatranj*,[1] cards *ganjifah*[2] both native and European games, and *chausar* or *pachisi*, the Indian backgammon.[3] The favourite games of boys are kiteflying,[4] marbles, and bat-and-ball.

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[1] As ordinarily played chess differs from the European game only in one or two points. These are that only the pawns of the king queen and castles can at starting move two squares; that the first move of the king, when not under check, may be the same as a knight's move; that only the king's and queen's pawns can become a queen; and that, if it goes on till only five pieces are left, the game is drawn. As played it is noisier than the European game. Each player has several friends to back him and every move is the subject of stormy discussion. Two other varieties of the game, the Persian and the Hindu, differ much from the ordinary chess. The Persian game is called *zaráfa*, played with more squares and pieces. The *zoribázi* or Hindu game uses the ordinary board and men, but with the rule that no covered piece can be taken.

[2] The native game is played by three players with eight suits of round cards, twelve cards to each suit that is thirty-two cards to each player. Of the eight suits four are major and four minor. The major are the crown *táj*, the white *safed* with a mark representing the moon, the slave *ghulám*, and the sword *shamsher*. The minor are the bell *chang*, the red *surkh* with a mark representing the sun, the banker's note *bárat*, and the cake *kumásh*. In the major suits the values of the cards run, king first, *vazir* second, ten third, nine fourth, and so on ace being lowest. In the minor suits the values are, king, *vazir*, ace, two, three, and so on ten being lowest. The major cards of a suit are trumps. By day the set of the sun are the superior ones, by night those of the moon. The person playing the sun may be paid in cards of either description, giving away the lowest ones. Before playing the cards are shuffled and then dealt. He who holds the sun starts the game in the day and the holder of the moon leads at night. The game of *ganjifah* is said to have been invented by the clever minister of an ancient king. The king had temporarily lost his kingdom and was living in concealment with his *vazir* and used to fall into reveries, while his hands mechanically and thoughtlessly caught the flies in which the wretched place of their refuge abounded. Catching the fly with one hand the king used to pluck first one then the other wing of the fly and throw it away. The thoughtful *vazir* unwilling to see his royal but unfortunate master falling into so mean a habit guessed that its cause was want of occupation for the brain and the hands. He set to work to contrive a pleasant employment for hand and head and *gunjifah* requiring the cards to be held in the hand and manipulated by the fingers, while the brain has also enough of occupation was the result.

[3] The chief difference between *chausar* and *pachísi* is that in *chausar* the scoring is fixed by throwing three hand dice and in *pachisi* by throwing six or seven *kowri* or Cypræa moneta shells. *Chausar* or the four-limbed, takes its name from the cross-like shape of the board. *Pachísi* or twenty-five is so called because throwing with six shells twenty-five is the highest possible score. *Chausar* is played by men chiefly of the upper classes, and *pachísi* by women and by the poor. The game is played either by four players with four counters each, or by two players with eight counters each. In shape the board is like a cross of four rectangles, the narrow sides placed so as to enclose a central space square in shape. Each rectangle is marked like a chessboard eight squares long and three broad. Starting one by one from the middle line of his own rectangle and from the square next the central space, the player sends his four counters round the outer row of squares till they work back to the starting point. The difficulty is that as at backgammon the pieces may unless protected be taken up by the other player and have to begin again. The game goes on till three of the players succeed in working their men round the board.

[4] Kiteflying *kankawwa* or *patang udána* is not only a boy's game but men of all ages engage in it with great zest. The kite of varying size and colour is square and tailless. The string is the common English sewing thread doubled or tripled strengthened with starch and sometimes sized with powdered glass. This sharp thread is used in kite fights, when each of two fliers tries to entangle and cut his rival's string. The price of a good kite varies from two annas to eight annas and the thread from four annas to two rupees the hundred yards. It often happens that a truant kite the string of which has been severed by its rival is run after and scrambled for by a number of youngsters when one who has the fortune to capture it is immediately pounced upon by other boys who dispute his ownership and in their endeavour to dispossess him of it a free fight ensues and the kite is torn to pieces. This is kiteflyer's law.

Chapter IX.
Amusements.
HOUSE GAMES.

Among the well-to-do women only have leisure for amusing themselves. Those women who have leisure pay and receive visits, and except at Ahmedábád play at cards and backgammon and some in south Gujarát are clever at chess. Girls have their dolls to look after, sometimes in rich families marrying them with great pomp at the cost of ten to a hundred rupees. They also play hunt the slipper *ánkh michávni*, blindman's buff *andhi-chúhí* literally the blindmouse, and *phudadi* merry-rounders in which two girls clasp hands and standing face to face whirl round quickly till one of the whirlers is tired.

MUSIC.

In spite of the Prophet's dislike of music and the feeling of disgrace which attaches to its practice, in all classes of Gujarát Musalmáns both men, and, except in Ahmedábád, women are to be found with taste and skill in music.[1] Among the middle and upper classes amateur musicians learn the guitar, and though singing is held dishonourable, some men among the upper and middle classes have fine and well trained voices and sing in private or before one or two friends. Their songs are of three kinds, Hindi love songs, sentimental songs in Hindustáni, and odes sometimes in Persian. Some of the higher and many of the lower classes play the guitar. The women of the higher classes seldom learn either to sing or to play. But among the middle and lower orders, on occasions of joy they ask some of their friends to come and together sing Hindustáni and Hindi songs and sonnets, one of them generally accompanying on the drum *dhol*.

ACTING.

Of the stage there is little to say. Though fond of seeing Hindu plays, Gujarát Musalmáns never themselves act.

READING.

Both among men and women a considerable share of their leisure is passed in reading or hearing books read. The books they read, partly from choice and partly because Hindustáni books of any other kind are very scarce, are love stories in prose and verse. Many of these books are not such as, according to Musalmán ideas, women should read, and in most families are as far as possible kept out of the women's quarters. Others they are allowed to have, either themselves reading them or hearing them read by some well educated woman.[2]

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[1] Besides the dancing women, the buffoons *bhánds*, and the singing men who come chiefly from Upper India there are two special classes of trained Musalmán musicians. These are the *domnis* who play the *dhol*, a kind of drum and cymbals, well behaved women who are admitted into the ladies' quarters. The other class are the daughters of poor families placed by their parents in some rich household. These girls called *gáyan* or singers are taught to sing and to dance and some of them to play the violin and others the tambourine. They are supported by the master of the house getting small presents of clothes and money besides food. They have now as a class almost entirely disappeared in Gujarát.

[2] Besides religious books, those generally read by women are verse and prose romances such as the *Masnavii-Mir-Hasan* and the *Gul-i-Bakávli*. Of modern books one is found in almost every city *zenánah*, the *Mirat-ul-Urus* or Mirror of Brides, a tale in pure Dehli Hindustáni which, with much force and wit, traces the lives of two sisters, one of them educated the other without education. Translations of English standard novels have been made of late by Musalmán scholars and these are in great demand both in the zenánah and among those ignorant of English.

CHAPTER X.

COMMUNITY.

Chapter X.

Community.

In Religion.

Of the close brotherly sympathy among all true believers enjoined by the Kuraán and the Prophet this at least remains, that other things being equal, a Musalmán prefers a brother-Moslim to a Hindu or to a Pársi. About A.D. 1869 in south Gujarát some Wahhábi missionaries, by slow and cautious preaching, stirred up a keen Musalmán spirit. Many of the people gave up their favourite customs, even music at their weddings. But Maulawi Liákat Ali, the leader, one of the chief 1857 rebels, was caught, and the movement came to an end. The Wahhábi doctrines fell into disfavour, and, though they show signs of revival, at present (A.D. 1898) the preference for a fellow-Musalmán is said to be too weak to hold its own when self-interest is even slightly at stake.

At least among the more educated the difference of faith between Sunnis and Shiáhs does not prevent friendship or even marriage connections. A Shiáh says an unprejudiced *be-taássub* Sunni is half a Shiáh; and the Sunni returns the compliment by saying that a Shiáh without enmity, *be-tabarra,* against the three disciples of the Prophet, is unless a Bohora, no Shiáh. On the other hand not only is there nothing in common between a Sunni Musalmán and a Shiáh Bohora, but there is a mutual feeling of hatred which the rough lower class Sunni generally takes little pains to hide. In north Gujarát especially, the feeling is so strong that the Shiáh Bohorás are not looked upon as Muhammadans. In Ahmedábád a Sunni Musalmán will not, if he can help it, eat or drink with a Shiáh Bohora.

In Calling.

A closer bond than religion, either sameness of descent or of calling, unites the members of many classes. These for the most part, though not in all cases, marry among themselves and form a union *jamát* with, as a rule, a headman *mukhi* or *patel*. Each union has its rules, generally social, but sometimes connected with their calling. The rules are enforced by fines, and from this and other sources is formed a fund, chiefly spent in yearly public feasts, but also at times used to help distressed and destitute members.

In Amusement.

Besides their religious and social unions, all classes of Musalmáns join for amusement. Among the rich and well-to-do, young men commonly agree to meet either in a hired room, or by turns at their own houses, and spend the evening in talking smoking and reading. The poor have their clubs with a president and rules enforced by fines. They meet on the evenings of certain days, each in turn entertaining the company with tea and playing the drum or *dhol* and guitar. In A.D. 1877 so keen an interest was felt in the Turko-Russian war that several Muhammadans formed clubs and reading-rooms where Hindustáni papers were kept and read to those who came to listen.

CHAPTER XI.

PROSPECTS.

Chapter XI.
Prospects.

THE want of thrift and of forethought, which, more than idleness or unfitness for work, depresses the majority of Hindustáni-speaking Musalmáns, is probably in part the result of their not knowing how to read or write either Hindustáni or Gujaráti. With most children their book learning begins with the *bismillah* or initiation ceremony, that is at the age of four years four months and four days, and ends about seven with the *hadia* or repeating a chapter from the Kuraán. After this a few of the well-to-do send their children to the *maûlvi* to be taught to read and write Persian. But among Musalmáns their own teaching supplies no practical knowledge of either Hindustáni or Gujaráti.[1] Until lately there was very little special State provision for teaching Hindustáni. But within the last ten years (A.D. 1887-1897) this branch of education has made a marked advance. The number of primary Hindustáni schools has risen from six in A.D. 1866 to forty-eight in A.D. 1897. Altogether in A.D. 1866 there were 377 Musalmáns on the rolls of the Government Urdu schools of the five Gujarát districts as against 4102 in 1896-97.

Though there is no Gujarát Hindustáni newspaper, those published in Bombay and Lakhnau, especially since the Turko-Russian war (A.D. 1877), have many Gujarát subscribers. At their mosques and public dinners, famine and plague management, taxation, and other topics are discussed, and in country places the people expect from their spiritual guides something of politics as well as of religion. On the whole the Gujarát Musalmán seems fairly prosperous. The Gujaráti speakers are well-to-do, and the long-depressed Hindustáni speakers are now gaining by the introduction of steam factories, and, in the matter of education, show a growing wish to have their children taught to read and write.

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[1] Among the poor boys go to the Mulla to be taught. Among the rich both boys and girls have a tutor *akhund* at their homes. All begin to learn from a spelling book with syllables of words from the Kuraán. When this is done, they begin the Kuraán, spelling it and learning the words by rote. With the Kuraán the book-learning of most ends. Others who are sent to the Maûlvi, begin Persian, and in some cases attain perfection in it. A very few pass on to Arabic. Most girls learn a part of the Kuraán, and among the rich are taught needle-work and sewing. A few ladies are literary, having a knowledge of Hindustáni and Persian. Among the daughters of the poor a few learn a little Hindustáni reading and writing. But as a rule as soon as they can be of use, their time is spent in house work.

GUJARÁT PÁRSIS

FROM THEIR

EARLIEST SETTLEMENT TO THE PRESENT TIME

(A. D. 1898)

BY

KHARSEDJI NASARVANJI SEERVAI

AND

BAMANJI BEHRAMJI PATEL.

THIS Account of the Pársis of Gujarát was written by the late Mr. Kharshedji Nasarvanji Seervai, J.P., Income Tax Collector, Bombay, assisted by Mr. Bamanji Behramji Patel, J.P., Author of the "Pársi Prakásh," who greatly helped in furnishing materials for the Account. The Appendices relating to the Fire Temples and Towers of Silence are mainly the contributions of Mr. Patel.

July 1899. JAMES M. CAMPBELL.

PÁRSIS.

GUJARÁT POPULATION.

PARSIS.[1]

Introduction.

Pársis.

CENSUS DETAILS.

Strength, A.D. 1891.

The Pársi population of Gujarát is estimated according to the census of A.D. 1891 to be 34,411. Of these 12,757 are in the district of Surat, 3273 in Broach, 835 in Ahmedábád, 153 in Kaira, 108 in the Panch Máhals, 14,905 in His Highness the Gaekwár's territory, and 2380 in the Native States of Kachh (118), Pálanpur (205), Mahi Kántha (8), Káthiáwár (908), Rewa Kantha (386), Cambay (137), and the Surat Agency (618). To this number are to be added 47,458 in Bombay City, 3920 in the district of Thána, 2026 in Poona, 1408 in Karáchi, 2007 in other British districts, and 131 in the Native States of the Bombay Presidency. The total strength of Pársis in the Bombay Presidency is 91,361.

SECTION I.—EARLY HISTORY.

Section I.

EARLY HISTORY.

There are three periods in the history of Gujarát Pársis, six hundred years of prosperity from the beginning of the eighth to the beginning of the fourteenth century, a century of depression (A.D. 1300-1400), and about five hundred years of revival and steady progress. According to a poetic account known as the Kissah-i-Sanján[2] after the Arab victories at Kádesia (A.D.638) and Nahávand (A.D.641) the kingdom of Persia passed from Sháh Yazdezard and the land became desolate. The faithful and their priests, leaving their gardens halls and palaces, hid themselves in the hills for a hundred years. At last as their life in the hills was one of much hardship, the Persians who kept to their old faith moved to the coast and settled in the city of Ormuz.[3] After they had been in Ormuz for fifteen years the enemies of their faith again troubled the Pársis. A learned priest skilful in reading the stars advised them to leave Persia and seek safety in India.[4] Following his counsel they launched their

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1 The name Pársi means the people of Párs or Fárs, the south-west province of Irán or Persia whose capital is now Shiráz.

2 This account was written about A.D. 1600 by a priest named Behman Kekobad Sanjána of Navsári. It is translated in the B. B. R. A. S. Jour. I. 167-191, and is the basis of Anquetil du Perron's sketch. Zend Avesta, I. cccxviii. - cccxxiii.

3 The port of Ormuz was at this time on the mainland. In the middle of the tenth century Ibn Haukal (A.D. 950) (Ouseley's Oriental Geography, 142) calls it the emporium and chief seaport of the merchants of Kirmán. It had mosques and market-places and the merchants lived in the suburbs. In A.D. 1303 to escape the Tartars some Arabs settled in the island of Jeran about five miles from the mainland and called it New Ormuz (Malcolm's Persia, I. 361; Kerr's Voyages, VI. 104). The island soon became a place of great trade and under Arab management grew so rich that the saying arose If the earth is a ring Ormuz is its jewel. The island was taken by the Portuguese in A.D. 1508 and held by them till A.D. 1622. In that year the Portuguese were driven out by the Persians and English. Trade passed to Gombrun or Bandar Abas and has never returned to Ormuz.

4 Westergaard says (Zend Avesta, I. 22): It may very well have been the profits of trade not persecution that brought the Pársis to Western India. The Persian connection with India was very old, and for some centuries before the Arab conquest of Persia it had grown very close. In mythic times there was the religious connection of Zoroaster (not later

Section I.
Pársis.
EARLY HISTORY.
First Settlement in India, About A.D. 700.

ships, put their wives and children on board, set sail and steering for India dropped anchor at the island of Diu on the south coast of Káthiáwár. They landed and settled for nineteen years. Then an aged priest reading the stars told them that they must leave Diu and seek another abode. They started gladly and set sail for Gujarát. On the way they

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than B.C. 1000; Haug's Essays, 299) with India and the Bráhman Tchengrighatchah who was sent back to convert his countrymen, and Firdusi's story of prince Isfandiyár, the son of Gushtasp, who was so keen a believer in Zoroaster that he persuaded the emperor of India to adopt fire worship (Elliot's History, V. 568). The Hindu account of the introduction of fire-worshipping priests from Persia into Dwárka in Káthiáwár (Reinaud's Mémoir sur l'Indé, 391 - 397) probably belongs to the sixth century ascendancy of the fireworshipping Mihiras or Gurjjaras and White Húnas (Compare Appendix B. The Gujar). There was also a very early political connection in the mythic conquests of North India, which according to Persian writers have been repeated from time to time since B.C. 1729 (Troyer's Rajátarangíní, II. 441). In historic times the Panjáb formed part of the Persian dominions from its conquest by Darius Hystaspes about B.C. 510 till the latter days (B.C. 350) of the Achæmenean dynasty (Rawlinson's Ancient Monarchies, IV. 433). About the beginning of the Christian era Kanishka, the Indo-Skythian ruler of the Panjáb, from the fire altar on some of his coins, seems to have adopted the religion of the Magi (Lassen in J. B. A. Soc. IX. 456; Prinsep's Note on Historic Researches from Baktrian Coins, 105). As regards the south of India, Ptolemy's (A.D. 150) mention of Bráhmani Magi has been thought to show a connection with Persia, but the Kánarese word *mag* or son seems a simple and sufficient explanation.

Closer relations between India and Persia date from the revival of Persian power under the Sassanian kings (A.D. 226 - 650). In the fifth century the somewhat mythic visit of the Persian prince Behrám Gor (A.D. 436), probably to ask for help in his struggle with the White Huns (Wilson's Ariana Antiqua, 383), his marriage with a Hindu princess, and according to Hindu accounts, his founding the dynasty of the Gardhabin kings, was a fresh bond of intimacy (Wilford, As. Res. IX. 219; Masudi's Prairies d'Or, II. 191; Reinaud's Mémoir Sur l'Indé, 112; Elliot's History, II. 159). In later times both Naushirván the Just (A.D. 531 - 579) and his grandson Parviz (A.D. 591 - 628) were united by treaties and by the interchange of rich presents with the rulers of India and Sindh (Masudi's Prairies d'Or, II. 201). In connection with these treaties it is interesting to note that Naushirván's embassy to Pulikeśi II. the ruler of Badámi in the Southern Marátha Country, is believed to be the subject of one of the Ajanta cave paintings, and another of the pictures is supposed to be copied from a portrait of Parviz and the beautiful Shirin. (Fergusson in Burgess' Ajanta Notes, 92.) According to one account, early in the seventh century a large body of Persians landed in Western India, and from one of their leaders, whom Wilford believed to have been a son of Khosru Parviz, the family of Udepur is supposed to have sprung (Gladwin's Áin-i-Akbari, II. 81; Dr. Hunter in As. Res. VI. 8; Wilford in As. Res. IX. 233; Prinsep in Jour. Ben. As. Soc. IV. 684). Wilford held that the Konkanasth Bráhmans were of the same stock. But though their origin is doubtful, the Konkanasths are probably older settlers than the Pársis. Besides by treaties Western India and Persia were at this time very closely connected by trade. Kosmas Indikopleustes (A.D. 545) found the Persians among the chief traders in the Indian Ocean (Migne's Patrologiæ Cursus, lxxxviii. 446; Yule's Cathay, I. clxxvii. clxxix.), and his statement that the Kalyán Christians (Yule's Cathay, I. clxxi.) had a Persian Bishop points to close relations between Thána and the Persian Gulf. Shortly after the time of Kosmas the leadership in trade passed from the Romans to the Persians, and fleets from India and China visited the Persian Gulf (Reinaud's Abulfeda, I.-II.—ccclxxxiii.-iv.). It was this close connection between West India and Persia that in A.D. 638 (H. 16) led the Khalif Umar (A.D. 634 - 643) to found the city of Basra partly for purposes of trade and partly to prevent the Indian princes sending help to the Persians (Troyer's Rajátarangíní, II. 449, and Chronique de Tabari, III. 401), and in the same year (A.D. 638-639) prompted the despatch of a fleet to ravage the Thána coasts (Elliot's History, I. 415). Both Tabari (A.D. 833-921) and Masudi (A.D. 900-950) state that the district round Basra and the country under the king of Oman were considered by the Arabs to be part of India (Chronique de Tabari, III. 401; Prairies d'Or, IV. 225), and in the seventh century it is noticed that Indians were settled in the chief cities of Persia enjoying the free exercise of their religion (Reinaud's Abulfeda, I.-II. ccclxxxiv.). It is worthy of note that from the sixth century, when they began to take a leading part in the trade of the East, Persians not only visited India but sailed in their own ships as far as China

Section I.

Pársis.

EARLY HISTORY.

A.D. 700.

were overtaken by a tempest; and the priests in fear of shipwreck prayed for help to the angel Behram. The storm fell and a gentle breeze brought them safe to shore near Sanján. One of the priests went as spokesman to Jadi Ráná, apparently a Yádav chief of south Gujarát, and asked permission to settle in the land. The chief afraid of so large a body of armed strangers called on the priest to explain their religion and customs. The priest told him that they honoured the cow, water, fire, the sun and moon, that they wore a sacred girdle, and had strict rules about the ceremonial impurity of women. He promised that they would do no harm and would help the chief against his enemies. The chief was still somewhat afraid, but on their agreeing to learn the language of the country, to make their women dress like Hindu women,[1] to cease to wear arms, and to hold their marriages at night, he allowed them to choose a spot for their settlement. A temple for the holy fire of Behrám[2] was begun and by the help of the Hindu chief was soon finished. The settlement prospered, the management of its affairs was left in the hands of the faithful, and the desert and forest grew as rich as Irán.

Settlement at Sanján, A.D. 716.

According to this account the Pársis settled at Sanján in the year A.D. 775. But among the Pársis the accepted date for the settlement is A.D. 716, and this though of doubtful authority is supported by the date A.D. 721 at which the first fire temple is said to have been finished.[3] The truth would seem to be, as Wilford has suggested, that the poetic account has mixed the history of at least two bands of refugees, one who fled from Persia after the final defeat of Yazdezard in A.D. 641,[4] and the other who were driven away about A.D. 750 by the increased religious strictness that prevailed under the first Khalifs of the Abbasid family.[5] Two separate bodies of settlers are required not only to explain

(Reinaud's Abulfeda, I.-II. ccclxxxiii.). About the time when they came to India Pársis were settled in China as missionaries, traders, and refugees. Anquetil du Perron (Zend Avesta, I. cccxxxvi.) speaks of Persians going to China in the seventh century with a son of Yazdezard. According to Wilford (As. Res. IX. 235) another party of refugees went to China in A.D. 750 when the dynasty of the Abbásid Khalifs began to rule. In A.D. 758 the Arabs and Persians were so strong in Canton that they stirred up a riot and plundered the city (Reinaud's Abulfeda, I.-II. ccclxxxv.). In A.D. 845 there is a mention of *Muhapas* or Mobeds in Canton (Yule's Cathay, I. xcvi.), and about sixty years later Masudi notices that there were many fire temples in China. (Prairies d'Or, IV. 86.)

[1] The ancient Persians were most particular not to let their women appear in public. Rawlinson's Ancient Monarchy, IV. 196. The correctness of this statement is doubtful. Porter's Travels, II. 176.

[2] The fire of Behrám, *Atesh Behrám*, is specially holy; the ordinary sacred fire in village temples is less sacred and is called the fire of fires *Atesh aderán*. The Sanján fire, after many wanderings, is now (A.D. 1898) at Udvádá about fifteen miles south of Balsár.

[3] Wilson's Pársi Religion, 557; Romer in J. R. A. Soc. IV. 360. The authority for the date A.D. 716 is a pamphlet written in 1826 on the Shenshahi and Kadmi date question by a Broach high priest named Dastur Aspandiárji Kámdinji. He gives the Hindu date Samvat 772 Shrávan Sudh 9th and the Pársi date Roz Beheman Maha Tir. The Hindu year corresponds with 85 Yezdegardi and with the Christian year A.D. 716. Mr. Kharshedji Rustamji Káma has discovered that these Hindu and Pársi days do not fall together till the Christian year A.D. 936. He suggests a simple change in the Pársi day from Roz Beheman Maha Tir into Roz Tir Maha Beheman, which gives the Hindu day Shrávan Sudh 13th Samvat 772 or within four days of the accepted time.

[4] Ouseley (Persia, II. 347) mentions that a Pársi revolt in A.D. 648 was followed by great severities.

[5] Asiatic Researches, IX. 235; Jour. B. B. R. A. Soc. I. 180. Westergaard says (Zend Avesta, I. 22) the first emigrants must have been followed by fellow-believers from Persia.

Section I.
Pársis.
Early History.

the two sets of dates (A.D. 716 and A.D. 775), but to account for the very sudden increase which the poetic account describes in the strength and importance of the original band of refugees.

After they were firmly established at Sanján the Pársis spread as settlers and merchants north to Navsári, Variáv, Broach, Ankleshwar, Vánkánir, and Cambay,[1] and south to Thána and Cheul about twenty miles south of Bombay. Of Pársis of the early part of the tenth century there are some traces in Pehlvi writings in one of the Kanheri caves in Sálsette near Bombay. These writings were long thought to be forgeries, but the latest opinion seems to show that they are genuine and are the names of a party of Pársi pleasure-seekers who visited the Kanheri caves early in the tenth century.[2] About the same time as these Pehlvi writings at Kanheri (A.D. 916) Masudi notices that there were many fire temples in Sindh and in India,[3] and about fifty years later fire-worshippers and fire temples are mentioned at Cheul.[4] Towards the close of the eleventh century Pársis were one of the chief classes of traders in Cambay.[5] The Navsári settlement is said to date from A.D. 1142.[6] There were Pársis in Ankleshwar in A.D. 1258, as a copy of the Visperád was made there in that year,[7] and they must have been settled at Broach before A.D. 1300, as there is a Tower of Silence near Dehgaon dated A.D. 1309, and there is a still older tower near Vejalpur.[8] The dates of the settlement at Vánkánir and of the ill-fated colony at Variáv are not known.[9] Sanján though sometimes confounded with the place of the same name in Kachh is mentioned by most Arab travellers of the tenth and eleventh centuries. No special reference to its Pársis has been

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[1] According to some traditions the settlements at Cambay and Variáv were as old as the Sánjan settlement. At Cambay, Pársis were settled perhaps about A.D. 990 (Bom. Government Selection New Series XXVI.), certainly by A.D. 1100 (Elliot, II. 164). The Cambay Pársis must have had relations with the Panjáb Pársis, as in A.D. 1323 they had copies of the Vandidád which some time between A.D. 1184 and A.D. 1323, Herbad Máhyár had brought from Yezd (Seistán) in Persia to Uccha or Uch in the Panjáb (Westergaard's Zend Avesta, I. 3, 11).

[2] Compare Jour. B. B. R. A. Soc. VI. 120 and Ind. Ant. III. 421. Details of these writings are given in the account of the Kánheri caves in the Thána Gazetteer, XIV. 146, 187 and note 1.

[3] Prairies d'Or, IV. 86.

[4] Misaar-bin-Muhalhil, Elliot's History, I. 97.

[5] See the history of Siddharája of Anahilaváḍa (A.D. 1093 - 1143) in Elliot, II. 164.

[6] The name of the village was by Pársi settlers changed from Nágmandal or Snakeland to Návsari or New Sári, called after a town in Persia. But Navsári was known by that name at least 500 years before the Pársis settled there. See Bertius' Ptolemy (A.D. 150). In A.D. 1411 there were twenty-six Pársi houses in Balsár. Pársi Prakásh, I. 4.

[7] Westergaard's Zend Avesta, I. 13 There are no remains at Ankleshwar older than A.D. 1500.

[8] Pársi Prákash, I. 4.

[9] According to one account the Variáv settlement was as old as the settlement at Sanján. (Lord (1620) in Churchill's Voyages, VI. 329.) These settlers enraged the Rajput chief of Ratanpur by refusing to pay tribute and defeating a body of troops sent to enforce the order. When a fresh force arrived from Ratanpur the Pársi men were absent at a feast outside the limits of Variáv but the women donned the armour of their husbands and relations and opposed the troops valiantly. When about to obtain a victory, the helmet of one of the female-warriors dropped and exposed her dishevelled hair. On this the Ratanpur troops rallied and made a desperate assault, and the women preferring death to dishonour heroically leapt into the Tapti which runs through the village of Variáv and drowned themselves. The day of this disaster (the 25th day of the first month Farvardin) is still commemorated at Surat by special religious ceremonies. The year is unknown.

EARLY HISTORY.

Fall of Sanján and Flight of the Pársis, A.D. 1315.

traced, but in the twelfth century Idrisi (A.D. 1153) speaks of its people as rich, warlike, hardworking, and clever.[1]

After the Pársis had been settled nearly 600 years[2] in Sanján their Rajput overlord was attacked by the Musalmáns under A'lp Khán, the general of Muhammád Sháh or Alá-ud-din Khilji (A.D.1295-1315).[3] According to the poetic account in answer to their chief's appeal for help, fourteen hundred mail-clad Pársi horsemen under the leadership of one Ardeshir changed the fortune of the first fight and drove back the Musalmán army. Next day the fight was renewed and A'lp Khán prevailed. Ardeshir was slain, and the Pársis were driven from Sanján. Those who escaped fled, taking their sacred fire to the Bhárut hills about eight miles east of Sanján. For twelve years the Pársis remained in hiding, preserving the fire, but apparently giving up most of their peculiar customs.[4] At last, probably when in the latter part of the century Muhammadan power declined, they left their hiding place in the hills and came to Bánsda bringing the sacred fire. The people of Bánsda received them kindly and led them into the city with much respect. Under the weak and tolerant rule of the later Musalmán governors the Pársis again prospered, and from every clime the descendants of Zoroaster came with abundance of wealth to worship the sacred fire of Behrám. Bánsda was not less prosperous than Sanján had been. Then a *Dáwar* or religious layman named Changa A'sa arose, who showed righteousness and wrought miracles. He renewed and spread the true faith and if any Pársi had not a sacred shirt and girdle A'sa paid for their cost and arranged the affairs of the faith. According to the Kissáh-i-Sanján this Dáwar flourished fourteen years after the sacred fire had been brought to Bánsda or about twenty-six years after the fall of Sanján. But nearly a hundred years must have passed,

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[1] Jaubert's Idrisi, 172. As the Arab travellers speak of the people of Western India as 'infidels' it is seldom possible to say whether they were Hindus or Pársis. The statement in Ibn Haukal (A.D. 950) that between Cambay and Cheul the Moslims and the infidels wore the same dress and let their beards grow in the same fashion seems to apply to Pársis not to Hindus. Elliot's History, I. 39.

[2] The Kissáh-i-Sanján in one passage mentions 500 years and in another 700 years. B. B. R. A. S. Jour. I. 182. Anquetil du Perron (Zend Avesta, I. cccxx.-2) notices that one authority gives from 560 to 580 years.

[3] Dr. J. Wilson (J. B. B. R. A. Soc. I. 182) has suggested that the Máhmud Sháh of the Kissáh-i-Sanján was Mahmud Begada, who reigned in Gujarát from A.D. 1459 to 1513. The mention of Chámpáner as his capital makes it probable that the writer of the Kissáh-i-Sánjan thought the Musalmán prince was the well known Máhmud Begada. But the completeness of A'lp Khán's conquest of Gujarát leaves little doubt that Sanján fell to his arms. The conqueror might possibly, though much less likely, be Muhammad Shah Tughlik, who reconquered Gujarát and the Thána coast in A.D. 1348. It cannot be Máhmud Begada, as authorities agree that after long wanderings the Sanján fire was brought to Navsári early in the fifteenth century (A.D. 1419). A'lp Khán may be Ulugh Khán brother to Alá-ud-din who is sometimes by mistake called A'lp Khán, or he may be A'lp Khan brother-in-law to Alá-ud-din. Ulugh Khán conquered Gujarát in A.D. 1295 - 1297 and A'lp Khán governed Gujarát in A.D. 1300-1320. The A'lp Khán of the text was probably Ulugh Khán (Elliot, III. 157, 163). Neither Farishtah nor the Ferozsháhi has any reference to Pársis. But Amir Khusru's (A.D. 1300) phrase "The shores of the Gujarát sea were filled with the blood of the Gabres" (Elliot, III. 549) almost certainly refers to or at least includes Pársis, as he notices in another passage (Elliot, III. 546) that among those who had become subject to Islám were the Maghs who delighted in the worship of fire.

[4] In this time of depression according to Wilford some Pársis became Hindus and others joined the class of Musalmán Navaiats. As. Res. IX. 116.

Section I.

Pársis.

EARLY HISTORY.

Changa A'sa's Religious Zeal.

for it was this Dáwar who in A.D. 1419[1] built a magnificent fire temple at Navsári and had the sacred fire brought from Bánsda with great pomp by three Sanján high priests, Nágan Rám, Khorshed Kámdin, and Chaya Sáhiar.[2] This great increase of Pársi power in south Gujarát was perhaps owing to an influx of Pársis from the northern cities of Gujarát caused by the very keen Musalmán spirit brought into the government of the country by Muzaffar Khán (A.D. 1391-1403) and his grandson Sultán Ahmad (A.D. 1413-1443). At the same time the sudden increase in numbers and religious zeal seem to point to the arrival of Zoroastrian refugees from the rigour of Timur's rule in Persia (A.D. 1386-1405)[3] and Upper India.[4] According to Ogilby[5] (A.D. 1670) in the beginning of the fifteenth century many strangers from Persia landed in Gujarát and settling quietly along the coast made known to the Gujarát Pársis their forgotten descent, instructed them in their religion, and taught them to serve God. Further it would seem from the mention of the Dáwar's miracles, of his supplying sacred shirts and girdles, and of his not only renewing and confirming but also extending and advancing the faith,[6] that part of the increase in the strength of

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[1] The date Roz Mahareshpand Maha Sheherevar of *Samvat* 1475, that is 26th June 1419, is generally accepted. Against the correctness of this date it is urged that Changa A'sa, who is supposed to have persuaded the priests to move the fire to Navsári, is referred to as the head of the community in the *Ravdyets* dated A.D. 1478 and 1511, and that the name Korshed Kámdin, who is said to have been one of the Sanján priests who brought the fire to Navsári, appears in a *Ravdyet* dated A.D. 1511. But the poetic account does not name the layman who persuaded the priests to move the fire to Sanján, and there may have been more than one priest of the name of Khorshed Kámdin.

[2] It is remarkable that two of these three names are Hindu. Similarly Khusru mentions a Gabri chief named Sutaldev, who in spite of his Hindu name must have been a fireworshipper as he is likened to the *simurgh* or griffin on Mount Caucasus. Elliot, III. 78.

[3] After the first severities the fireworshippers seem to have been treated with much consideration by their Arab conquerors. In the middle of the tenth century Ibn Haukal wrote there was scarcely a town in Fars without its fire temple, and among the people of Fars the books and customs of the Guebres continued unharmed. The brunt of the early Tartar invasions (A.D. 1255-1300) fell on the Muhammadans. But Gabres and Musalmáns alike contributed to Timur's ghastly pyramid of heads. Malcolm's History of Persia, I. 459-470.

[4] The fireworshippers of Upper India, some perhaps local converts but others foreigners, seem up to Timur's (A.D. 1398) conquest to have been an important body. In the middle of the tenth century, Al Istakhiri noticed that parts of Hind and Sindh belonged to the Gabres and other parts to Kafirs and idolators. (Ouseley's Oriental Geography, 146.) In A.D. 1079 Ibráhim the Ghaznivide attacked a colony of Persian fire worshippers who had long been settled at Dehra perhaps Dehra Dún. In A.D. 1184 Pársis were settled at Uccha, probably Uch in the Panjáb (Westergaard's Zend Avesta, I. 4 in Elliot's History). They would seem to have been in communication with the Cambay Pársis. In A.D. 1323 there was in Cambay a copy of the Vandidád that was brought from Yázd to Uch in A.D. 1184 (Westergaard, I. 3, 11, & 29). At the time of Timur's invasion (A.D. 1398) among the captives there were Magians as well as Hindus, and the people of Tughlikhpur are described as believers in the two principles of good and evil and are said to have acknowledged Yazdán and Ahrimán. About a hundred years later (1504 A.D.) Bedani mentions that the emperor Sikandar destroyed fire altars and in Abul Fazl's time (A.D. 1590) Gabri is mentioned as a dialect of the Kábul country. The Gabres of Rohilkhand and the Magyás of Málwa and the Maghs of Tughlikhpur may, in Professor Dowson's opinion, be the relics of the old Upper India Pársis. Wilford (As. Res. IX. 214) held that the infidels of Tughlikhpur were Manichæan Christians. But the fuller information that has since become available shows that they were Pársis. Elliot, III. 78, 471-494, 497, 506.

[5] See Atlas, V. 21-A. Ogilby's account is accurate and detailed.

[6] B. B. R. A. S. Jour. I. 187-188. The expression 'Every tribe of believers flourished' would seem to imply that some distinction of caste was kept up.

the Pársis was due to the conversion of Hindus.[1] Changa Ása continued the practice, which is known to be at least as old as the beginning of the fourteenth century, of referring doubtful religious questions for the opinion of the learned priests of Persia.[2] After his death the practice was continued and the replies of the Persian priests have been collected and form a work of authority known as the Raváyets.[3] These replies show that there were Pársi settlements in Navsári, Broach, Ankleshvar, Cambay, and Surat. It seems also that about the middle of the fifteenth century some Pársis, either from Upper India or from Gujarát, were settled in the north of Gujarát at Chandrauli apparently Chandrávati near Mount Ábu.[4] In the sixteenth century the Portuguese writer Garcia d'Orta (A.D. 1535) notices a curious class of merchants and shopkeepers who were called Coaris that is Gaurs in Bassein, and Esparis that is Pársis in Cambay. The Portuguese called them Jews, but they were no Jews, for they were uncircumcised and ate pork. Besides they came from Persia and had a curious written character, strange oaths, and many foolish superstitions,

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[1] During their time of prosperity at Sanján (A.D. 700-1300) the Pársis seem to have converted a large section of the Hindu population near Thána. In A.D. 1323 when Fryer Oderic was in Thána he found that the rulers were Musalmáns and the people idolators, some of them worshipping trees and serpents and some worshipping fire. That the fireworshippers were either Pársis or Hindu converts to the Zoroastrian faith seems beyond doubt, as they did not bury their dead but carried them with great pomp to the fields and cast them to the beasts and birds to be devoured. This he repeats in another passage and notices that the bodies were speedily destroyed by the excessive heat of the sun. Again when he goes to Malabár he notices that the people there burned instead of exposing their dead. (Yule's Cathay, I. 57, 59, 70, and 79.) Jordanus, who was in Thána several years before Oderic and who as a missionary travelled from Thána to Broach, still more clearly describes the Pársis. There be, he says, other pagan folk who worship fire. They bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower and there expose them totally uncovered to the fowls of heaven. These believe in two first principles of evil and of good and of darkness and of light. Mirabalia, 21.

[2] Between A.D. 1184 and 1323 one Herbad Mahyár travelled from India from the town of Uchchah or Uch on the Indus, stayed six years with the Herbads of Yezdstán or Seistán, was taught by them in the Zoroastrian faith, and returned to India. He brought with him a copy of the Vandidád which had been made in Yezdstán or Seistán in A.D. 1184 by Ardeshir son of Bahman. This is doubtless the origin of the tradition reported by Anquetil du Perron that the copy of the Vandidád which the Pársis had brought to India on their first arrival was lost at the close of the fourteenth century and that a Dastur Ardeshir who came from Seistán to Gujarát gave the Pársis a copy of the Vandidád with the Pehelvi translation. From the copy which Mahyár brought, other copies were made in Cambay in A.D. 1323 by Herbads Kaikhosru and Rustam Meherbán, strangers from Iran (Westergaard's Zend Avesta, I. 3, 11). The oldest copies now extant are the Cambay copies. The original of these and also the copies brought to India before this have apparently been lost. Westergaard says: The Pársis did not trouble themselves with the books on which their faith was based. Had it not been for the communication with Persia in modern times Anquetil would probably not have found a vestige of a book. Zend Avesta, I. 22.

[3] Of these Raváyets a compilation was made by Dastur Barjor Kámdin of Navsári in A.D. 1630, and a complete collection by Dastur Doráb Hormazdiár of Balsár in A.D. 1685. The earliest letter, which is dated the 22nd of August 1478, complains bitterly of the miserable state of the fireworshippers in Persia. Among the points decided were that a dead body should not be carried by bearers who were not Zoroastrians; that the bier should be of iron not of wood; and that women when ceremonially unclean should wear gloves. Another is dated the 17th of January 1511 and another the 17th of January 1535. In the last they approve of building Towers of Silence of stone instead of brick. Several of these letters are given in full in the Pársi Prákash, I. 6, 8, 10, 11, 12, 13.

[4] Sir A. Burnes' MS. Account of Ábu of 5th March 1828.

Section I.
Pársis.
EARLY HISTORY.
Emperor Akbar converted to the Pársi Faith, A.D. 1578.

taking their dead out by a special door and exposing their bodies till they were destroyed.[1] Though very few traces of their missionary efforts remain, the Pársis seem, even as late as the close of the sixteenth century, to have been anxious to make converts.[2] In A.D. 1578, at the request of the emperor Akbar, they sent learned priests both from Navsári and from Kirmán in Persia to explain the Zoroastrian faith.[3] They found Akbar a ready listener and a willing believer and taught him their peculiar terms, ordinances, rites, and ceremonies. Akbar issued orders that the sacred fire should be made over to the charge of Abul Fazl, and that after the manner of the kings of Persia in whose temples blazed perpetual fires Fazl should take care that the sacred fire was never allowed to go out either by night or by day, for that it was one of the signs of God and one light from among the many lights of his creation.[4] Akbar, according to Portuguese accounts, was invested with the sacred shirt and girdle, and in return granted the Gujarát priest Meherji Rána an estate at Ghelkhari near Navsári, and his descendants have since (A.D. 1580-1898) been the chief priests at Navsári. At the close of the century Abul Fazl (A.D. 1590) in his account of Surat notices the followers of Zerdusht who practised the doctrine of the Zend and Pazend and made use of sepulchres.[5] Early in the seventeenth century (A.D. 1616) the Pársis of Surat are described as dressing like other people except that they did not shave the head and that the men allowed the beard to grow long. They were a hardworking people, living by all kinds of husbandry, sowing and setting herbs, planting vines and palm and other fruit trees.[6] The rivalry between the different European trading companies was a great gain to the Pársis. As early as A.D. 1620 a Pársi was the leading native servant of the English Company, knowing already 'a mediocrity of the English tongue.'[7] The Pársis attracted the notice of Mr. Lord, an English chaplain, who in A.D. 1620 drew up the first European account of their history and religion. A few years later (A.D. 1626) Sir Thomas Herbert also wrote a sketch of their history and religion. He notices that on board of the ship that took him from Surat to Gombroon in the Persian Gulf there were 600 slaves Pársis Gentoos Banians and others.[8] In A.D. 1638 Mandelslo describes the Surat Pársis as not particularly tall but fairer than other natives and the women much prettier. The men wore the beard full and round and either wore the hair long or shaved the head except the topknot. Except that they wore a girdle of wool or camel's hair, both men and women dressed in the

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1 Colloquios dos Simples, 213. Supplied by Dr. Gerson daCunha. 2 Elliot, V. 528.

3 In A.D. 1597, after his return to Persia, the Kirmán priest Ardeshir Noshervân wrote to Dastur Kámdin Padam of Broach: "I wrote you a letter five and a half months ago but have received no reply. On leaving Dehli I came to Multán and there met Behedin Káus Máhiyar, who gave me all your news. If Káus had met me at Lahor, I would have accepted your invitation and come to Broach. As Káus told me that you are anxious to visit Persia, I feel satisfied that we shall meet. If you come and visit Persia your name will never be forgotten in Hindustán. If you come with Káus, have no fear of the road." This letter is embodied in the Raváyets (Pársi Prakásh, I. 10).

4 Elliot's History, V. 530. Akbar adopted the Pársi feasts and had a fire temple in his *harēm* or private apartment. Ditto, 210, 276. According to the Pársi account Akbar was invested with the sacred shirt and girdle. Dabistán, III. 93-96.

5 Gladwin's Áin-i-Akbári, II. 65. 6 Terry's Travels, 337.

7 Lord (1620) in Churchill's Voyages, VI. 328.

8 Herbert's Travels, 56-59 and 107.

Section I.

Pársis.

EARLY HISTORY.

European Accounts, A.D. 1600-1700.

same way as other people. Their houses were small, dark and badly furnished. They seldom ate animal food, though, except that of the ox cow elephant camel and hare, flesh was not forbidden them. They drank liquor but not to excess. They lived by growing tobacco, drawing palm-juice, banking trading shopkeeping, and the practice of crafts except smith's work and other callings in which fire is used. They were better tempered than the Musalmáns, but they were the greediest busiest people in the world, using all their skill to cheat in trade though they objected to other forms of robbery. They were found all along the coast and were allowed by the Musalmáns to settle their own disputes.[1] Pársis seem, but the meaning of the passage is rather doubtful, to have been settled in large numbers in the Konkan, as Mandelslo says that in the Bijápur territories craftsmen work for Musalmáns Hindus and Pársis who are there in greater number than either Dakhanis or Kanarins.[2] In A.D. 1660 Thevenot notices that they are called Guabres and Ateshperest.[3] A few years later Ogilby (A.D. 1670) summed up the available information regarding the Pársis. According to him they came about A.D. 640 in a fleet of seven ships, some said as many as 18,000 men women and children. The people from five of the ships settled at Sanján, those from another at Variáv near Surat, and those from the seventh at Cambay. Afterwards they forgot their origin their religion and even their name. At length the name of Persians was made known to them by some men from Persia who instructed them in their religion and taught them to serve God. After this many Persians came and settled along the sea coast and lived quietly among the natives. Their bodies were about the middle size. Their faces pale and generally fairer than the faces of Europeans, especially the women who excelled all other women of the country in beauty. The men who were generally hooknosed wore great round beards and on their heads either long black hair or short hair with a lock on the crown. They dwelt in dark houses meanly furnished in a ward by themselves. They did not eat cows or pigs. Except the sash they dressed like Hindus. They were very ingenious and for the most part maintained themselves with tilling, buying and selling fruit, tapping palm trees, and keeping taverns. Some traded and others practised all crafts but smith's work. A few were servants, but those were accounted unclean and unbelievers. Most of them were covetous and hard, very deceitful in their dealings, no way inclined to whoring or theft, and meek and compassionate in their conversation. Their chief fire temple was at Navsári, where they had kept the fire burning for about 250 years.[4] According to Fryer (A.D. 1674) the Pársis were found south of the Tápti about forty miles along the coast and about twenty miles inland. They had fled from Persia and been made free denizens by the Indians before the Moors were masters. They were somewhat whiter and he thought nastier than the Gentoos. The whole family lived together and respected the eldest brother if the father was dead. They ate fish and flesh and drank wine. They were husbandmen rather than merchants,

[1] Mandelslo's Travels, 187; Harris, II. 124-125.
[2] Voyages, 222. Mandelslo probably meant Khorásani Musalmáns.
[3] Voyages, V. 46.
[4] Ogilby's Atlas, V. 218, 219.

Section I.
Pársis.
EARLY HISTORY.
European Accounts, A.D. 1600-1700.

not caring to go abroad. They supplied the marine with carts drawn by oxen and the ships with wood and water. They worshipped the sun and had a fire temple at Navsári, and exposed their dead in round tombs that the vultures and ravenous fowls might entomb them.[1]

Ovington a few years later (A.D. 1690) calls the Pársis a very considerable sect. Their tradition was that they had come to India fleeing from Muhammad and that they were saved from being wrecked by the crowing of a cock. They worshipped fire, and, if their houses were on fire, would be persuaded to pour oil to increase rather than water to assuage the flame. A Pársi servant who is commanded to bring a hot steel and warm with it a bowl of punch will plead his excuse, and that he dare not hasten the coolness of the steel by a violent abatement of the heat. At their solemn festivals they went, a hundred or two together, to the suburbs, each bringing his victuals and distributing them equally. They were hardworking and diligent, careful to train their children to arts and labour. They were the chief men of the loom in all the country.[2] They showed a firm affection to all of their own sentiments in religion, helping the poor and providing for the needy. They left no man destitute, and did not suffer a beggar in all their tribe. After about another twenty years (A.D. 1710) they are described as good carpenters and shipbuilders,[3] exquisite weavers and embroiderers. They made silks, especially the fine Broach and Navsári silks called *bástás*, worked in ivory and agate, and distilled strong waters.[4]

Religious Disputes.

Though strangers gave the Pársis so high a character for kindliness and for the orderly management of the affairs of their community, serious troubles were not unknown. At Navsári between the two bodies of priests, the original priests and those who had come from Sanján, a longstanding rivalry prevailed regarding the right to perform certain ceremonies. Some disaffected members of the original Navsári priesthood increased the ill-feeling and aided the Sanján priests. In A.D. 1686 the dispute passed into a fight, in which the Navsári section killed six laymen who had taken the side of the Sanján priests. For this outrage twelve of the Navsári priests were taken to Surat and imprisoned. Meanwhile the Navsári laymen began to employ the Sanján section as their household priests. As the Sanján priests had till then served only in the temple, this led to a fresh disturbance, and in A.D. 1733 the Sanján priests, taking their fire with them, went to Surat. After three years

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[1] Fryer's New Account of East India and Persia, 117. Fryer gives a deplorable account of the state and customs of the Persian Pársis or Guabers. Ditto, 265-266.

[2] Ovington's Voyage, 370-375.

[3] The United East India Company's dock, started about 300 years ago at Surat, was managed by Pársi carpenters. In A.D. 1735 a ship named The Queen was built in the Surat dockyard by Pársi carpenters. Mr. Dudley who was then Master Attendant of Bombay went to Surat to see The Queen. He brought back with him to Bombay a Pársi named Lauji Nasarvanji Vadia, who was foreman in the Surat dockyard, and under Lauji's superintendence built the Bombay dockyard. Lauji was the first Pársi Master Builder in Bombay, and the post remained till A.D. 1884 with the Vadia family. Under the charge of this distinguished family 335 ships were built.

[4] Hamilton's New Account, I. 161. Of their origin Hamilton's version is that in the seventh century 400 to 500 families came by sea from Jasques in the Persian gulf and after twenty days landed in the river of Navsári.

Religious Disputes, A.D. 1700-1750.

they came back to Navsári. But party feeling was so strong that they could not remain. In A.D. 1741 the Sanján faction asked the Marátha governor to let them retire to Balsár. They stayed in Balsár for a year and then on the 28th of October 1742 moved to Udváda, where the original Sanján fire has since remained.[1] Besides these struggles among the priests several religious disputes raged at this time. Two of these were whether the legs of a corpse should be stretched or folded, and whether the face should or should not be covered with a cloth. These disputes have not yet been settled; the factions into which the community was then divided still (A.D. 1898) exist. The third dispute[2] as

[1] Pársi Prakash, I. 35; Ind. Ant. I. 213. Du Perron gives A.D. 1751; Zend Avesta, I. cccxxv.

[2] The dispute as to the reckoning of the year is generally said to have begun with the teaching of the Persian priest Jamasp who about A.D. 1720 did so much to increase the Parsis' knowledge of their sacred books (Westergaard's Zend Avesta, 5). Contemporary accounts show that the agitation which split the community into two sects did not arise till A.D. 1736, when a Zoroastrian layman or *behedin* named Jamshed arrived in Gujarát from Persia. Jamshed seems to have brought to the notice of the Surat Pársis that their reckoning of months was one month behind the reckoning of the Persian Zoroastrians. The dispute lasted for several years. It ended on the 6th of June 1745 by the community splitting into two sects, Shenshahis who kept to the Indian reckoning and Kadmis who adopted the Persian practice. The Pársis both Shenshahis and Kadmis hold that in the time of the Zoroastrian kings in Persia every 120th year was made a year of thirteen months. This addition of a month is called Kabisá or intercalation. The Shenshahis declare that they follow the year as settled at the last Kabisá performed in the hills of Kohistán by the first batch of the Zoroastrians that fled from Muhammadan persecution and are hence one month behind the Kadmis who have not taken note of that Kabisá. And as they thus claim their year to have been settled according to the old royal practice of Kabisa, they style themselves Shenshahis meaning royal, while the other section styles itself Kadmis, meaning ancient, as it claims that its practice is most ancient and aver that the Kabisá used to be performed for and affected only the revenue year of Persia and had nothing to do with the year as reckoned for the purposes of religious rites and ceremonies. In A.D. 1768 the leading Kadmi laymen of Surat sent to Persia a learned Broach priest named Káus. Káus took with him his son Peshotan, afterwards the well-known Mulla Feroz. The father and son stayed in Persia for twelve years and returned to Bombay with a great name for learning. They became the champions of the Kadmis. Under the supervision of Káus, who is better known as Mulla Káus, a Kadmi fire-temple or Atesh Behrám was established in Bombay on the 29th of September 1783. This is the oldest fire-temple in Bombay. Mulla Káus became the first Kadmi Dastur or high priest. He was succeeded on the 26th of February 1802 by his son the famous Mulla Feroz. The high priestship of the Kadmis remained till A.D. 1897 in the family of Mulla Feroz. In A.D. 1783 at Broach the rivalry between the two sects was so keen that it led to the murder of a Kadmi lady of influence. Some of the leading members of the Broach Shenshahi sect were brought to Bombay for trial. One of them named Homáji was convicted of murder (31st July 1783) and hanged; the rest were acquitted. In A.D. 1826 27 under the influence of Mulla Feroz some Shenshahi families joined the Kadmi sect. This caused much ill-feeling. But the rivalry gradually died out and has never since been revived. At present (A.D. 1898) there is the fullest harmony between the two sects. Formerly intermarriage was shunned; it is now common. Conversions from one sect to the other are unknown. Differences of liturgy of pronouncing certain words and of reckoning the year are not now considered important.

Regarding the reckoning of the year, which was the main cause of division, it may be noticed that the reckoning of neither sect is correct. Though the year adopted by both sects is a solar year, it does not correspond correctly with the movements of the sun. In Persia the error remained uncorrected till about A.D. 1075. Jalál-ud-din Malik Sháh (A.D. 1074-1092), king of Persia, ordered that a day should be added to the year whenever it was necessary in order to make the new year fall on the day the sun passed the same point of the ecliptic. He appointed Umar Cheyam, an astronomer, to make a calendar. The corrected year is called the Malikshâhi year, and this is still the Persian revenue year. The names of the months and the days of the Malikshâhi year are the same as

Section I.

Pársis.

EARLY HISTORY.

Religious Disputes, A.D. 1700-1800.

to the proper reckoning of the year ended in the division of the Pársis into Shenshahis and Kadmis. Though the community was torn by these disputes, in the beginning of the eighteenth century there was a notable advance in the Pársi knowledge of their sacred books and languages. This was due to the efforts of a Persian priest named Jamasp who visited Gujarát about A.D. 1720. He left an accurate copy of a Zend-Pehlevi Vendidád and established small centres of Zend and Pehlevi scholarship in Surat Navsári and Broach.[1]

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those of the Shenshahi and Kadmi years. In all of them the year begins with the day of Hormazd and the month of Farvardin. In the Malikshâhi years the day of Hormazd always falls on the 21st March. In the Kadmi and Shenshahi years it falls on varying dates in August and September.

[1] Westergaard's Zend Avesta, I. 5. Jamasp also presented the Surat Pársis with the Farvardin Yashst and with a branch of the true *hom* Asclepias acida tree. This tree grows only in Persia. Several attempts have been made in years past to grow the tree in India but without success. Dried branches of the *hom* tree imported from Persia are used by Pársi priests in their religious ceremonies.

Section II.

Pársis.

SETTLEMENTS, A.D. 1600-1800.

SECTION II.—SETTLEMENTS.

THE Pársis had begun to settle in Bombay under the Portuguese (A.D. 1530-1666). One of them, Dorábji Nánábhai, the founder of the Patel family, held a high place in the island before its transfer to the British (A.D. 1666), and before the close of the seventeenth century several more families, of whom the Modis, Pandes, Banájis, Dádiseths, and Vádiás were among the earliest settled in the island.[1] In the eighteenth century the movement greatly increased. To the Gujarát Pársis, more than to any class of native traders, was due the development of the trade of Bombay, especially of its great trade connection with China.[2] Early in the eighteenth century Gujarát Pársis were also spread along the Malabár Coast for purposes of trade. In Madras in A.D. 1780 Pársis were influential merchants and in A.D. 1790 built a Tower of Silence which owing to some ill omen has never been brought into use.[3] Though many Pársis came to Bombay, almost all continued to consider Surat or Navsári their home, and during the second half of the eighteenth century after its transfer to the British (A.D. 1759) the Surat Pársis rose greatly in wealth and position. In A.D. 1764 Niebuhr found them a gentle quiet and industrious race, beloved by the Hindus, multiplying greatly, and engaged in all trades and callings. They were skilful merchants, hardworking craftsmen, and good servants. They made common contributions for the aid of their poor, and suffered none of their number to ask alms from people of a different religion.[4] In A.D. 1774 according to the Dutch traveller Stavorinus there were about 100,000 Pársis in and round Surat. There were no beggars among them, and they much surpassed all the other people in industry. Many were servants to Europeans. They increased in number

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[1] Mr. Bamanji Behramji Patel.

[2] The first modern Pársi who visited China was Hirji Jivanji Readymoney who went there in A.D. 1756. Pársi Prakash, I. 41.

[3] The Pársis attach great importance to the first body which is laid in a new Tower of Silence. They have an almost insuperable objection to use a new Tower of Silence to receive the corpse of a young person. If the first inmate is a youth many deaths will follow among the young of the community. To receive into a new tower the corpse of an old person is considered proper, because to the aged death has lost its horror. Next to an aged body it is best to open a tower to receive the corpse of an infant, because the loss of an infant is not so keenly felt as the loss of a child. The Madras Tower of Silence remained unused because for several years no desirable deaths took place. (Pársi Prakash, I. 881.) As regards children a further belief prevails that the mother of the child whose body is first laid in the Tower of Silence remains barren ever after. In May 1858 an illustration of this belief was furnished in the case of a Tower of Silence at Amroli near Surat. To escape the evil omen the people of Amroli bribed the corpse-bearers to stealthily bring a child's body from Surat and place it in the Amroli tower. The parents of the child complained to the Pancháyat at Surat and the corpse-bearers were punished.

[4] Pinkerton, X. 215-220.

Section II.

Pársis.

SETTLEMENTS, A.D. 1700-1800.

from day to day and inhabited many entire wards.[1] Some leaving their wives behind them went to Cochin[2] but they were despised. Several were rich and might be counted among the chief merchants of Surat. Their leading men were the English Portuguese and Dutch brokers.[3]

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[1] Several of the wards or *purás* in Surat are named after Pársis; Rustampura is named after Rustam Manek a leading English broker about A.D. 1660; Nánpura is named after Nánabhai Narsangji Patel a wealthy landlord; and Mancherpura is named after Mancherji Kharsedji Seth a well-known Dutch broker and merchant between A.D. 1740 and A.D. 1784.

[2] A Pársi named Kávasji Edulji held an excise farm in Cochin in A.D. 1796 paying Rs. 400 a month to Government. Pársi Prakash, I. 880.

[3] At Surat in the middle of the seventeenth century a Pársi named Rustam, the son of a priest named Mánek, held a high position as the United East India Company's broker. An account dated A.D. 1711 (Yezdezardi 1080) written in Persian verse by a priest named Jameshed Kekobad records that in A.D. 1660 Rustam went with the European head of the Surat factory to Delhi to ask the emperor Aurangzeb to remove the difficulties under which the Company suffered. Jamshed makes Rustam address the emperor in the following Persian verse:

Ke in mard az bébaré Sodágari
Ba Hind A'madast az ráhe Khávari.
Vali dakhal na déhad inrá ba Shéhér
Amirané darghâe bálá ba méhér.
Hamin marde Angrij niko tárast
Pur umide zele shahi bar tarast.
Gózarad chanin araz kaz lotafé shah
Dehad Jáash der shéhéré Surat panáh.
Ke kare tojarat darán árádash
Ham ambár Kháné barán dáradash.

This European gentleman has come from his country to India to trade. The nobles of your most gracious court do not allow him to enter the city. This English gentleman is highly honourable and is most anxious to be under the royal shadow. He prays that by the grace of your majesty he may be given a place and protection in Surat, that he may begin his business of trade and have also stores and houses.

According to the account the emperor through his vazir Ásadkhán replied: That the English should be given places for houses and stores in the city of Surat; that they might build houses in it; that they should receive no harm and be subjected to no prohibitions; that no taxes should be levied on their trade. Pársi Prakash, I. 15.

Bruce (Annals of the East India Company, III. 595) has the following reference to this Rustam. While Sir Nicholas Waite was President at Surat, Rustam, whom from his first arrival he had employed as broker, continued from interested motives attached to his views. After Sir Nicholas Waite assumed the office of General at Bombay this cautious native, discovering that his object was to make that island the centre of trade, explained to Mr. Bonnel and Mr. Proby, the English Company's servants at Surat, that Sir Nicholas Waite promised to give him fifty thousand rupees to use his influence with the governor of Surat to keep Sir John Gayer confined which sum was to be paid to him by advances on the prices of the Company's goods. When Sir Nicholas Waite was informed of this conduct of Rustam he dismissed him from the English Company's employment notwithstanding that the united trade was then indebted to him 1,40,000 rupees and the separate companies 5,50,000 rupees. Soon after Rustam's death on 30th July 1721 disputes arose in settling the accounts between the East India Company and Rustam's three sons Framji, Bomanji, and Nowroji. The officers of the East India Company at Surat arranged that the eldest son Framji should be kept in custody by the Surat Nawáb and that the second son Bomanji should be confined to his house at Bombay. The third brother Nowroji went to England to lay his grievances before the Court of Directors. He reached England about the end of April 1723. He and his Pársi servant were the first Pársis, perhaps the first natives, of India who went to England. Nowroji was so successful in England that in a despatch dated London the 19th of August 1724 the Court of Directors ordered that his two brothers should be set free and the dispute settled by friendly agreement. In January 1724 arbitrators decided that the East India Company should pay the brothers £54,640 (Rs. 5,46,400) in three yearly instalments. Nowroji made a good impression in England. "Everybody here" writes Mr. Bonnel late chief of Surat, 25th March 1725, "hath great value and esteem for him." When he left for India the Court presented him with a dress of honour and a portrait of himself which his family still (A.D. 1898) possesses. On his return to

Section II. Pársis. SETTLEMENTS, A.D. 1700-1800.

The Musalmán governor of Surat feared their superior courage and let them live in their part of the city very much as they liked.[1] Several Pársis enjoyed honour and influence at the court of Delhi and some of them received grants of land and other marks of distinction.[2] Shortly after this, owing to the great development of the opium and cotton trade with China, the Pársis rose greatly in wealth both at Surat and Bombay. In A.D. 1783 Forbes noticed that in Surat of late years the most beautiful villas and gardens, at least those in the best order, no longer belonged to Moghals or Hindus but to Pársis. They were active, robust, prudent, and persevering and formed a very valuable part of the Company's subjects on the western shores of Hindustán where they were highly esteemed and encouraged. They never interfered with the Government or police but gradually and silently made money. They not only grew rich but knew how to enjoy the comforts and luxuries which money can bring. In their domestic economy and still more in their entertainments to their English friends in

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India Nowroji settled in Bombay. Between A.D. 1725 and 1730 he bought the hill at Mazagaon now known as Nowroji Hill. It did not then yield more than Rs. 300 a year. But its quarries have since made his family one of the richest in Bombay. The family is known as the Seth Khándán. Pársi Prakash, I. 26. In A.D. 1781 a Surat Pársi named Maniar visited England as assistant to Hanmantráv who is described as a high caste Bráhman, the agent of Raghunáthráv Peshwa. They found many difficulties and endured many hardships till Burke took them to Beaconsfield and gave them a large green-house in which they might keep all the rules of their caste and religion. Burke's Life, III. 46.

[1] Stavorinus' Voyages, II. 492, 497, 503; III. 1, 2.

[2] Of the Pársis who visited the Moghal court the names of eight remain. The first was Meherji Rána who (see Above page 190) invested Akbar with the sacred shirt and girdle in A.D. 1580 and in reward became high priest of Navsári. The second was Meherji's son Kekobad who about A.D. 1594-95 went to Delhi to seek redress as the Nawáb of Surat had tried to take away the emperor's grant of 200 acres. Kekobad was successful and in a paper dated the tenth of Aspandad in the fortieth year of Akbar's reign he received an additional grant of a hundred acres. The third was Mulla Jámásp a priest of Navsári who about A.D. 1619 in return for a present of jasmin oil was given a piece of land named Ratnágiri near Navsári by the emperor Jahangir. The fourth was Rustam Mánek who went with the head of the Surat factory to Delhi in 1660. The fifth was Sorábji Kávasji who was of great service to the English in 1760 when they obtained command of the Surat castle and the post of Moghal Admiral. He returned to Surat bringing dresses of honour and a horse to the heads of the English Company at Surat (Despatch from the Surat Chief in Council to the Bombay President and Council 3rd May 1760 in Briggs' Cities of Gujarástra). It is said that Sorábji Kávasji, who had been taught watchmaking by a European, first went to Delhi in 1744 to mend a favourite clock of the emperor. The emperor, probably Muhammad Sháh (A.D. 1719-1748), was so pleased with Sorábji's skill that he honoured him with the title of Nek Sátkhán that is Lord of the Lucky Hour, gave him a lien on the customs revenue in Surat and the rank of a chief of 500 horse and 300 foot. Nek Satkhán was an ancestor of the well known Ardeshir Bahádur Kotval of Surat. The sixth was Kávasji Rustamji, third son of the high priest of Udváda, who is said to have gone to Delhi as Nek Sátkhán's assistant. He was given the title of Mirzan Khosru Beg and land near Surat which his family, now known as the Mirzán family, enjoyed for several years. Mirzán Khosru Beg's skill as a watchmaker descended to his son Kaioji who was watch-repairer to Bájiráv Peshwa. After Bájiráv's fall (A.D. 1818) Kaioji went to Bhávnagar with a clock of Bájiráv's which the Bhávnagar chief had bought. In Bhávnagar he made entirely from local materials a large clock for which a tower was built and which is still (A.D. 1898) in order. Kaioji's descendants have a high name in Bhávnagar and in Káthiáwár generally for their skill as watchmakers and mechanics. The seventh was Kalabhai Sorábji the son-in-law of Nek Sátkhán. He is said to have gone to Delhi to meet his father-in-law and received an estate in Ránder in Surat. The eighth was Mancherji Kharshedji Seth, a wealthy merchant and well known Dutch broker who some time before A.D. 1784 visited Delhi, it was said at the emperor's request, who had heard of the liberality for which he was famous.

Section II.
Pársis.
SETTLEMENTS.

Bombay and Surat Asiatic splendour was agreeably blended with European taste and comfort. They were subject to little priestly influence and liable to few restrictions in food, fasting, purifications, and religious mortifications. They knew how to appreciate and enjoy the blessings by which they were surrounded.[1]

A Pársi Martyr.

Early in the eighteenth century a Broach Pársi named Kámáji Homáji, a weaver, was convicted of having called a Musalmán a *káfir* or infidel. Ahmad Beg, the Nawáb of Broach, gave Kámáji the choice of embracing Islám or of being slain by the sword. Kámáji refused to change his faith and was killed. The Broach Pársis still recite his name with other notables in all public religious ceremonies.[2] In A.D. 1857 there was a riot between the Pársis and Musalmáns of Broach.[3]

Pársi Prosperity, A.D. 1800.

During the early part of the nineteenth century the Pársis continued to prosper. In the general depression of A.D. 1825 in Surat the Pársis alone were well-to-do without a beggar among them, thriving where even a Bohora could glean only a scanty maintenance.[4] Besides as wealthy merchants Pársis rose to high posts under the East India Company and in native states. The eighteenth and the early years of the nineteenth century were the times of the greatest prosperity of Gujarát especially of Surat Pársis.[5] After the great fire of Surat in A.D. 1837 Bombay became the head-quarters

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1 Oriental Memoirs, III. 411, 412.

2 Pársi Prakash, I. 22.

3 On the 15th of May 1857 Broach became the scene of a serious riot between Moslims and Pársis. The Mahomedans of Broach, whose numbers were largely increased by the Bohorás of surrounding villages, were excited by the report which two Pársis Jivráj Peshwaji Kamalkhan and Kerbád Kavasji Popti, enemies of Bezonji Sheriárji, known generally as Bezon Gándá or The Mad, had spread that Bezonji had defiled the mosques of the Mahomedans. Dastur Ardeshir Hormasji Kamdin, an aged priest of ninety years, who was in charge of one of the fire-temples, was killed. Several other Pársis were wounded and much property destroyed. Bezon Gándá also was killed with cruelty. The military had to be called to suppress the riot. Between the following August and November the rioters were tried, two were hanged for the murder of Dastur Ardeshir and Bezon Gándá, eleven, among whom were the two Pársi instigators, were condemned to transportation for life, one to penal servitude for ten years, and twenty-five others to smaller terms of imprisonment.

4 Heber's Narrative, II. 175. There must have been considerable wealth among the Surat Pársis in A.D. 1823 as in that year two fire temples were built. Briggs' Cities of Gujaráshtra, 117.

5 In the beginning of the nineteenth century Kharsedji Jamshedj Modi, a Pársi of Cambay, rose to great influence in the Peshwa's court at Poona. In the British service he rose to the post of native agent to Colonel Close, the Resident at Poona in 1809. In A.D. 1810 Bájiráv Peshwa appointed him Sir Subhedár of the Karnátak. He was allowed to hold both appointments till A.D. 1813 when he gave up the Peshwa's service. In A.D. 1814 Mr. Elphinstone, the British Resident, suspecting him of advising the Peshwa against the British, rewarded him for his past services but required him to retire to Gujarát. As he was about to leave Poona he died of poison whether taken by himself or given by the Peshwa is unknown. Modi's descendants enjoy land in Rálej in Cambay which was given to him by the Peshwa and confirmed to his descendants by the British. Dhanjisha, son of Barjorji Beheremankhán and grandson of Nek Satkhan, early in the nineteenth century held the post of Native Agent under the East India Company for the states of Sachin, Bánsda, Mándvi, and Dharampor. In A.D. 1840 when a Muhammadan fanatic calling himself Abdul Rehman raised a revolt in Mándvi, Dhanjisha went with the force that was sent to suppress the outbreak. He was among the first to cross the river, and endeavoured to prevail on the *fakir* to surrender himself, but along with the Rája's agent and some others he was killed in the attempt. In recognition of Dhanjisha's services his widow was given a yearly pension of Rs. 3000. Pherozsha,

Section II. Pársis. SETTLEMENTS. *Pársi Success in Bombay, A.D. 1790-1898.*

of the Pársis[1] and since then has had as permanent settlers the largest and richest section of the community.[2] In Bombay the Pársis have showed themselves most enterprising and successful merchants. The bulk of the native foreign trade was in their hands and the very great liberality of some of the leading Pársis made their name honourable. Between A.D. 1857 and 1863 they secured a large share of the wealth that was poured into Western India by the American war and by the making of railways. In A.D. 1864 and 1865 many lately-made fortunes were lost and some old families were ruined. But most were able to keep a competence and some remain among the richest families in Bombay island. Since A.D. 1865 the Pársis have played a leading part in starting and developing the great factory industry that has sprung up since A.D. 1854.[3] Many of the largest and best managed mills belong to Pársis and besides as owners and shareholders large numbers find highly paid employment as mechanical engineers and weaving carding and spinning masters. Broach ranks next to Bombay in the prosperity of its Pársis. The Pársis of Broach Anklesvar and other towns in the Broach district are wealthier than the bulk of other natives of the place. There is hardly a Pársi family that does not own a merchant, a trader, or a contractor. In all Gujarát the Pársis of Broach are remarkable for their enterprise and perseverance as merchants. They deal largely in cotton, timber, fuel, and in the flower of the *mowra* Bassia latifolia, and own several cotton gins. They are also to be found in Bhávnagar as prosperous cotton

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Dhanjisha's eldest son, became Principal Sadar Amin in A.D. 1825 and Native Judge of the Surat court in A.D. 1832 and was appointed Governor's Native Agent for Dharampor Bánsda and Mándvi. In A.D. 1822 Government granted Pherozsha the six villages of Umber, Velárva, Bhanodra, Gez, Khurvel, and Rájváda yielding Rs. 12,000 a year. Pherózsha also received the village of Vandervala worth Rs. 6000 a year from the Bánsda chief and a village named Kamlapur from the Mándvi chief. Pherozsha's heirs up till recently enjoyed these villages. He died in A.D. 1843 and was honoured by one of the largest funerals ever seen in Surat (Pársi Prakash, I. 417). Ardeshir, Dhanjisha's second son, rose to be the most prominent man in Surat. As *kotval* or head of the police he freed the city from robbers and pirates, remodelled the police, and according to the common saying enabled the people to sleep with open doors. In A.D. 1829 in reward for his services Sir John Malcolm, then Governor of Bombay (A.D. 1827-1830), presented him with a gold medal, dresses of honour, and four villages worth about Rs. 3000 a year. Ardeshir died in A.D. 1856.

[1] The first great migration from Gujarát to Bombay seems to have taken place in A.D. 1790. In that year owing to a severe famine in Gujarát a large number of Pársi families from the villages round Surat crowded to Bombay where they were received by the local Pársis with sympathy and liberality.

[2] The following are the chief available details of the strength of the Pársis at different times since the beginning of the century. In A.D. 1806 there were believed to be 18,000 Pársis in Surat and 3000 in Broach (Hamilton's Description of Hindustán, I. 616). In A.D. 1816 the Pársi population including Bombay was returned at 16,000 families (Ditto, 615); in A.D. 1817 at 15,000 families, 6000 of them in Bombay (J. R. A. Soc. I). In A.D. 1825 there were 10,000 Pársis in Surat (Calcutta Review, IX. 103-187). In A.D. 1835 there were 10,000 in Surat and not more than 35,000 in all India. (Oriental Christian Spectator, VI. 252.) In A.D. 1852 the adults of Gujarát and the north Konkan were estimated at 20,000 (Briggs' Pársis). The census returns of the Bombay Presidency give their total population, excluding Native States, at 66,498 in 1872, 72,265 in 1881, and 73,945 in 1891. Including Native States their total population was 91,361 according to the census of 1891.

[3] The first steam cotton-spinning factory was opened by Mr. Kávasji Nánábhái Dávar in A.D. 1854, and the first half-yearly dividend paid was Rs.600 for a share of Rs.5000. The first attempt to start a spinning and weaving mill in Bombay was made as early as A.D. 1845 by Frámji Kávásji Banaji a wealthy and philanthropic gentleman of Bombay. But others did not join in the enterprise and the shares were not taken up.

Section II.
Pársis.
SETTLEMENTS.
Pársis as Colonists and Merchants.

merchants. A wealthy Pársi merchant of Broach has obtained, under the usual terms, a large extent of wasteland in the Panch Maháls and established on it a large and thriving settlement of labourers under the supervision and control of a number of Pársis whom he has encouraged to take part in the operation. The settlement after the name of its founder's grandfather is called Rustampura. Much wasteland has been turned into a fertile tract yielding cotton wheat and other crops. The Pársis of Gandevi Bilimora and Balsár rank next as merchants. They carry on a large trade in dried fish, castor oil, timber, fuel, grain, *mowra* flowers, and molasses. Bilimora Pársis enjoy a good reputation as carpenters. Balsár Pársis were farmers of villages in the neighbouring states of Dharampor and Bánsda and also held liquor farms and shops. In Ahmedábád and Cambay Pársi families are very few and unimportant. In Surat and Navsári Pársis figure as rich landlords, though after the crash that followed the share mania of A.D. 1864-65 many of the best and richest holdings in Surat passed from their hands. In Navsári the Desái family represents the largest Pársi landlords.[1] Many poor Pársi families in Surat still (A.D. 1898) support themselves by the old craft of weaving silk cloth, while those in the villages around Surat and in Navsári are chiefly occupied as cultivators of small farms and as drawers and sellers of palm-juice.

On the whole in Gujarát as landlords merchants petty traders and Government and railway contractors, Pársis hold a respectable and prosperous position. Pársis enjoy almost a monopoly of liquor farms and liquor shops. They fill prominent posts in cotton and ginning factories. In the service of Government and of native states as well as in railway and municipal service they are gaining an increasing share of well-paid and honourable posts. As lawyers engineers and physicians Pársis hold their own with any other natives of India.

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[1] The office of *desái* of Navsári has been held by Pársis since A.D. 1419 when Changa A'sa who brought the Sanján fire to Navsári was appointed *desái*. The office remained in Changa A'sa's family till, about A.D. 1595, Dastur Kekobad, the son of Dastur Meherji Rána, was made desái. His family did not hold the office long. A few years later a Mobed named Behram Feredun secured the office as representative of Changa A'sa's family of whom no male heirs were left. The desáiship remained in Behram Faredun's family till about A.D. 1714 when a large share of the emolument was sold to a wealthy Mobed Temulji Rastamji Sirvai since called Desái. In A.D. 1720 Temulji was discerning enough to see that the Gáikwár's power would dominate in Gujarát. He accordingly waited on Pilájiráv Gáikwar at Songád and induced him to establish posts in the Surat Athavisi and to give him the management of the revenue affairs of the newly acquired lands. Keen rivalry continued between the descendants of Beheram Faredun and the representatives of Temulji and the office of *desái* was held sometimes by the one family sometimes by the other. Temulji Rustamji's family was the more successful. They are now (A.D. 1898) known as the chief desáis to distinguish them from Behram Faredun's family who are called Poria desáis. In A.D. 1800 and 1802 Mancherji Kharsedji the grandson of Temulji Rustamji was of so much value to the British in their dealings with the Gáikwár that in A.D. 1817 the Court of Directors granted him a monthly pension of Rs. 200 for three generations. They also gave a guarantee or *bahe dhari* that his family estate should be unmolested. The Gáikwárs continued to dispute the permanency of this guarantee, but, in A.D. 1856, the Government of India decided the point in the Desái's favour.

SECTION III.-APPEARANCE, DRESS, SPEECH.

Section III. Pársis. APPEARANCE.

THE Pársis are one of the fairest, and, especially the village Pársis, one of the most vigorous classes in Gujarát. In most Pársi faces the eyes are large, black, brown or occasionally gray, the nose is long straight and sometimes hooked, and the mouth and chin well cut. On the whole they are better looking and seem better fed and better off than the bulk of their Hindu and Musalmán neighbours. Most of the younger generation are free from the marks of small-pox by which many of their elders are disfigured. On the other hand the complaint is general that especially in towns the young men and women are less robust than their fathers and mothers.

DRESS.

Neither men nor women ever leave off either the sacred shirt called *sadra* or the girdle called *kusti*. The men always cover the head with a skullcap and the women with a white headcloth called *máthábána*. Among the men the village Pársi generally shaves the whole head except the topknot, wears a carelessly wound white headscarf, a short white cotton coat reaching to the thighs, loose cotton trousers drawn up to the calves, and native shoes or sandals. At home he lays aside his short coat, and instead of his headscarf wears a skullcap of coloured cotton or silk. On great occasions he puts on a roughly folded cloth turban in shape like a Bombay Pársi's or a Surat Vánia's headdress and a long white cotton coat. Town Pársis wear in-doors a skullcap a waistcoat fine cotton trousers and slippers without stockings. Out of doors they put on a well-folded turban of dark Masulipatam or Bandri that is Masulibandri cloth spotted with white. They wholly or partly shave the head, the older and poorer keeping a topknot and two ear-locks. Of face hair they keep whiskers and mustaches but shave the beard. The turban does not differ from that worn by Bombay Pársis. The old and those who dislike change, both among the rich and the poor, generally wear a white longcloth coat, and sometimes a broadcloth or other woollen coat made in native fashion, and native-shaped longcloth or silk trousers. The well-to-do use light well-made native shoes with or without stockings, and in a number of cases light English boots take the place of native shoes. The poor use thick heavy native shoes without stockings. Most of the younger men wear coats of cotton silk or wool cut in European style, use silk or woollen trousers of European make, and stockings and boots of English pattern. The hair is worn short in English fashion. Most have whiskers and mustaches but almost all shave the chin. The priests may at once be known from other Pársis by being dressed wholly in white including the headdress, by wearing a full beard, and by not shaving the head. The dress and ornaments of a rich man are worth Rs. 450 to Rs. 2000; of a middle class man Rs. 120 to Rs. 270; and of a poor man Rs. 30 to Rs. 35.

Section III.

Pársis.

DRESS.

Male Ornaments.

Dress and Ornaments: Men.

Articles.	Rich.			Middle.			Poor.		
	Number	Cost.		Number	Cost.		Number	Cost.	
		From	To		From	To		From	To
		Rs.	Rs.		Rs.	Rs.		Rs.	Rs.
Turbans	5 to 10	20	40	1 to 2	3	8	1	2	3
Shirts *Sadras*	40 to 50	20	25	10 to 20	5	10	6 to 10	2	5
Cotton Trousers	40 to 50	20	30	10 to 20	5	10	6 to 10	2	5
Silk Trousers	5 to 10	25	60	1 to 3	4	15	...	...	...
Waistcoats	40 to 50	20	30	5 to 10	3	5	2	1	...
Cotton Coats	40 to 50	60	80	10 to 20	15	30	2 to 5	2	5
Woollen Coats	2 to 4	40	80	1 to 2	5	25	1	5	7
Skullcaps	15 to 30	10	40	7 to 12	3	6	5	¾	2
Stockings ... ...(Pairs	40 to 50	15	25	12	3	5	...	...	...
Towels	40 to 50	15	20	5 to 12	2	5	3	½	1
Silk Handkerchiefs ...	3 to 12	9	36	3	2	6	...	...	...
Boots	1 to 3	8	30	1	4	8	...	...	...
Shoes	2 to 5	2	7	2	2	3	1	¾	1½
Slippers	2	1	...	1	½	...	...	...	...
Long Robes *Jámás* ...	2 to 5	6	15	1 to 3	3	9	1	2	...
Waistcloths *Pichodis* ...	2 to 5	4	15	1 to 3	2	5	1	1½	...
Sacred Girdles *Kustis* ...	2	2	9	1	1	3	1	¾	1
Jewelled Rings	2 to 5	100	1000	1	30	75	...	...	...
Gold Rings	1 to 3	16	50	2	18	...	1	9	...
Silver Rings	...	...	...	...	...	...	2	2	4
Watch and Chain	1	75	400	1	15	50	...	...	...

All Pársi women wind a white piece of muslin round the head and gather their hair in a Grecian knot at the back of the head. Over the sacred shirt and cord village women wear a tightfitting sleeveless bodice. The trousers are generally of coloured cotton. Over all they wind a silk robe or *sári* round the body passing the skirt back between the feet and drawing the upper end over the right shoulder and out of doors over the right temple like the higher class Hindu women of Gujarát. On great occasions village women wear trousers of silk instead of cotton and silk robes. Slippers are worn out of doors and occasionally in the house. On high days their ornaments are a gold necklace, gold or silver bracelets, and gold earrings, but except that widows change them for gold or silver their only every-day ornaments are glass bangles *chitals*. The dress of women in cities and large towns does not differ from that of village women, except that in towns they do not draw the skirt of the silk robe between the legs in Hindu fashion, but wear it hanging in loose folds so as to hide the trousers. Middle class and rich town women always wear silk robes and silk trousers, and in many cases use a sleeved polka instead of the bodice. They also wear slippers with stockings indoors as well as out of doors, and in a few cases English shoes. Their ornaments are costly, of diamonds and pearls as well as of gold. Diamond and pearl earrings have almost taken the place of gold earrings, and in very wealthy families pearl necklaces and pearl and diamond-studded bangles are also worn. A rich woman's wardrobe and ornaments are worth Rs. 3000 to Rs. 10,500, a middle class woman's Rs. 620 to Rs. 1300, and of a poor woman's Rs. 110 to Rs. 200.

Section III. **Pársis.** DRESS. *Female Ornaments.*

Dress and Ornaments: Women.

ARTICLES.	RICH.			MIDDLE.			POOR.		
	Number	Cost.		Number	Cost.		Number	Cost.	
		From	To		From	To		From	To
		Rs.	Rs.		Rs.	Rs.		Rs.	Rs.
Silk Robes *Saris*	10 to 25	300	800	3 to 5	60	150	2	30	50
Cotton Robes	...	...	...	...	...	...	2	5	7
Shirts *Sadras*	20 to 40	15	40	10 to 20	8	20	6 to 10	3	6
Silk Trousers	10 to 25	30	100	3 to 6	9	30	1 to 2	3	6
Cotton ditto	...	...	...	...	...	...	3	1½	...
Chintz Bodices	20 to 40	5	10	10 to 20	3	5	2 to 5	½	1¼
Silk ditto	3	10	25	2	6	12	2	2	4
Polkas	3 to 5	10	20	2 to 3	6	15	...	...	...
Stockings	12 Pairs	6	15	12	4	10	...	...	...
Sacred Girdles *Kustis* ...	2	4	9	2	3	6	1	¾	1
Slippers	3 Pairs	3	5	2	1	3	1	½	1
Gold Chains	2 to 3	200	300	2 to 3	50	200	1	30	60
Gold Necklaces	1	200	500	1	200	400	...	...	...
Pearl Necklace	1	500	3000	..	...	...	...	...	...
Diamond Earrings ...	2 to 4	400	2000	...	...	...	...	...	...
Gold Bangles & Bracelets...	4	200	400	2	150	200	...	...	...
Silver ditto ...	...	..	...	...	...	...	1	20	30
Pearl or Diamond Bangles.	2	1000	2000	...	...	...	...	...	...
Pearl Earrings	2 to 4	100	200	2 to 4	100	200	1	5	20
Gold Earrings	...	...	...	2	20	50	1	10	20

After they are six months old, children are clothed in a frock or *jabhlán* of cotton if the parents are poor and of silk if the parents are well-to-do. As they grow old, cotton or silk trousers are added, and between seven and nine, when the initiation or *navjote* ceremony has been performed, children are dressed like grown men and women. As far as they are able, parents are fond of decking their children with gold or silver finger rings, pearl earrings, gold bracelets, and silver anklets. The wardrobe and ornaments of a child of rich parents are worth Rs. 300 to Rs. 400, of middle class parents Rs. 150 to Rs. 250, and of poor parents Rs. 60 to Rs. 70.

Children's Ornaments.

Dress and Ornaments: Children.

ARTICLES.	RICH.			MIDDLE.			POOR.		
	Number	Cost.		Number	Cost.		Number	Cost.	
		From	To		From	To		From	To
		Rs.	Rs.		Rs.	Rs.		Rs.	Rs.
Silk Frocks	10 to 20	50	100	10 to 15	25	50	2 to 5	5	15
Cotton ditto	12 to 25	3	6	12 to 25	3	6	6 to 12	1	2
Silk Trousers	5 to 10	20	30	3 to 5	6	12	3	4½	6
Cotton ditto	12 to 25	4	8	12 to 25	4	8	6 to 12	1	2
Silk Polkas	3 to 5	6	15	2 to 3	4	8	...	...	...
Chintz Waistcoats ...	12	5	...	9	3½	...	3	¾	1
Skullcaps	5 to 10	10	20	3 to 5	6	12	3	1	3
Gold Bangles	2	100	200	2	50	100	...	...	...
Silver ditto	...	...	...	...	...	...	2	20	25
Anklets	2	10	15	2	5	10	2	5	10
Gold Finger Rings ...	1 to 2	8	16	1	8	...	...	...	...
Silver ditto	...	...	...	...	...	...	1	½	1
Gold Earrings	2	1	2	2	1	2	1	½	1
Silver ditto	...	...	...	...	...	...	1	¼	½
Silver Belt *Kandora* ...	1	20	25	1	20	25	1	20	...
Pearl Earrings	2	20	30	2	15	20	...	...	...

SPEECH.

Gujaráti is the home tongue of all Gujarát Pársis. Most Gujarát Pársis can speak Hindustáni and a few in the south of the province know Maráthi. Large numbers of Pársi youths learn English not only in Gujarát high schools but in the colleges at Ahmedábád

Section III.
Pársis.
SPEECH.

Bombay and Poona. The Fársi Zarthosti Madresa in Surat and the Tátá Madresa in Navsári have been founded to teach Zend, the name in common use for the language of the Pársi holy books,[1] and Persian which most Pársi youths choose as one of their classical languages at the entrance and higher examinations of the Bombay University. In the cities and towns and even in some of the larger villages the local and Bombay Pársi Pancháyat or council schools teach both boys and girls prayers in Gujaráti and Zend. The education of poor and middle class Pársi women is limited to what they learn as girls in primary schools. Most of them can read and write Gujaráti and work simple sums. Among the well-to-do and educated the higher education of women is encouraged.

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[1] The language of the holy books is properly Avesta of which Zend is the commentary or translation. See Below page 211.

SECTION IV.—HOUSE AND FOOD.

Section IV.
Pársis.
THE HOUSE.

HOUSES of town Pársis are generally large and well built, one or two storeys high, with walls of brick and mortar and tiled roofs. Village houses have generally mud walls and tiled roofs except in Ichhápur near Surat and Eláv near Broach, where are a few two-storeyed houses as good as those in Bombay. All have a front veranda, and inside of the veranda a large hall filling the whole breadth of the house. All have a separate cooking room and a sick or lying-in room. Poor houses have only one more room or two more at the most. In rich houses the number of rooms varies from six to ten according to space, means, and requirements.

The furniture in a rich man's house varies in value from Rs. 2000 to Rs. 3000 or even more. It includes sofas chairs tables clocks cabinets mirrors pictures carpets and cushions, and in bedrooms bedsteads boxes and wardrobes. In a middle class house the furniture, including bedsteads a few chairs two or three wooden stools and a few boxes and cupboards is worth Rs. 100 to Rs. 500. In a poor house the furniture including one or two bedsteads one or two boxes and one or two wooden stools is worth Rs. 10 to Rs. 20. A rich man's house has silver water-vessels, copper and copperbrass cooking and water-vessels, cups dishes and trays, and silver and brass goblets, worth altogether Rs. 1000 to Rs. 3000. In a middle class house the corresponding vessels are worth Rs. 100 to Rs. 500 and Rs. 20 to Rs. 30 in a poor house.

Though the knowledge of the original object with which they were done has passed away, the following Pársi observances on the occasions of building a house and of digging a well are valuable examples of the widespread belief in the Place Spirit and the fear that evil will happen to the builder or digger unless the Place Spirit is either pacified or scared. The Freemason's practice of laying under a foundation-stone grain oil wine and coins, four of the greatest spirit-scarers, seems like these Pársi observances to be handed down from times when the Place Spirit was one of the most dreaded of fiends.[1] When the foundation of a Pársi house is to be laid, at the bottom of the first pit that is dug a small copper box containing *panch-ratan* literally Five Jewels, is placed, but in practice the box holds a small piece of jewelled metal made of gold and silver mixed with atoms of diamonds rubies and pearls. Besides the piece of jewelled metal which costs about Rs. $1\frac{1}{4}$, the copper box contains a betelnut and betel-leaf, turmeric, fresh green grass, redpowder, coriander seed, and raw sugar. After the box is laid in the ground the sides of the pit are built up and its mouth is closed with brick and mortar. Over the mouth of the pit are strewn betelnut and betel-leaves dry dates and flowers, a cocoanut and

[1] Evidence that grain oil wine and coin are among the greatest spirit-scarers is given in the Sholápur Gazetteer, XX. page 527.

Section IV.
Pársis.
THE HOUSE.

an egg are broken on it, an urn with burning frankincense is waved over it, and pieces of the broken cocoanut and some raw sugar are handed to the workmen. At the time of fixing the first door the words 'Help of Ahuramazd' are written in red paint on the door frame, a rupee is nailed at the top of the frame, a garland of flowers and two unhusked cocoanuts are hung from it along with a silk bag containing betelnut and leaf, dry dates, turmeric, fresh green grass, redpowder, raw sugar, and coriander seeds; an urn with burning frankincense is waved near the bag; a cocoanut is broken, and the pieces together with the raw sugar are handed among the workmen. The same ceremony is performed when the topmost beam or *môbh* is laid into which in addition the well-to-do drive a silver nail. When the house is finished the front gate is marked with turmeric and redpowder, garlands of flowers and green leaves are hung on it, in one of the rooms is set a goblet filled with water with a cocoanut marked with turmeric and redpowder in its mouth and a garland of flowers over it. Priests are asked to read prayers and perform ceremonies especially in honour of the thirty-three Yazads or angels, and friends and relations are called to a feast. When a well is to be dug, at the centre of the ground marked for the well, flowers are strewn, a cocoanut is broken and its water sprinkled on the ground, and priests are engaged to recite prayers in honour of Aván Arduisur, the water-spirit or angel who presides over water, and to perform ceremonies in honour of Aspandármad, the earth-spirit or angel who presides over the earth.

FOOD.

With Pársis eating and drinking are religious duties, because apparently, food and drink help to drive off the evil spirits and visions which haunt the fasting and weakly and which it is one of the chief objects of the Pársi religion to keep at a distance.[1] Rich and middle class Pársis take three meals a day, at morning noon and night. Their morning meal or breakfast, which they take between six and eight, consists of tea, wheat or rice bread, eggs or minced mutton, and butter. Their midday meal or dinner consists of cooked rice, split pulse *dál*, fish or mutton, pickles, with especially among old men, a glass of *mowra* Bassia latifolia liquor. Their evening meal or supper, which they take between seven and nine, consists of wheat or rice bread, one to three or more dishes of mutton or fowl cooked with vegetables of different kinds, fish, pickles, and *mowra* spirits or English liquor and wines, followed occasionally by fruit. The poor before going to work break their fast with cold thick millet bread prepared the night before and *chhás* or curds. At noon they have cooked rice with split pulse or curds and pickles, and in the evening millet bread with some vegetable, cooked peas and pulse, and occasionally mutton or fowl. *Mowra* spirits are generally taken with the midday and evening meals. In sea side villages fresh or dried fish forms the principal article of food; in other places dried fish, chiefly dried *bumalo* Harpodon nehereus, is used as a relish at all meals. Gujarát Pársis generally eat seated on a cloth from a copper or brass plate on which the whole dinner is piled. A few

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[1] The belief in the spirit-scaring power of food is shown in the Pársi proverb 'He who turns wasteland into a corn-field scares the evil Ahrimán.'

well-to-do families, in imitation of Bombay Pársis, use chairs and tables and eat off china plates. Most eat with their fingers. The well-to-do use mutton almost every day especially at the evening meal. *Tádi* or palm-juice is a favourite drink at almost all meals and especially at feasts. The monthly cost of food in a rich family of six persons is ordinarily estimated at Rs. 85, in a middle class family at Rs. 50, and in a poor family at Rs. 10 to Rs. 20.[1]

Feasts.

Feasts or rather large dinners are given on three chief occasions, on the fourth day after a death, on marriages, and at the religious national festivals called *Gahambárs*. At all public dinners the guests are seated in rows on long strips of cloth about half a yard wide, spread in the streets, in long verandas, or in public places specially built and set apart for the purpose. On the ground in front of each guest is laid a large plantain leaf or plates made of the banian or other leaves called *patrávals*. In some cases when feasts are given by the rich, chairs and tables in English fashion are used. The first course is rice or wheat bread, one or two vegetables, meat, fresh fish, and pickles. *Mowra* spirit is handed round to all who wish it. The second course is rice and pulse washed down with *tádi* palm-juice instead of *mowra* spirits.[2] Of animal food Pársis eat, of quadrupeds, only the flesh of goats and sheep. Of birds they generally eat only the domestic hen, but have no rule or feeling against eating other birds. They do not eat the cock after it has begun to crow, because from that time the bird is held sacred, the belief being that its crowing has the effect of driving away evil spirits. Pársis do not smoke tobacco.

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[1] The details are: *Monthly Food Charges for Six Persons.*

ARTICLES.	COST.			ARTICLES.	COST.		
	Rich.	Middle.	Poor.		Rich.	Middle.	Poor.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Rice	5	5	4	Milk	4	2	1
Split Pulse *Dál* ...	1	¾	¼	Meat	8	4	1
Wheat	3	1½	...	Salt	½	½	¼
Jowari	3	3	3	Pickles	1	½	¼
Butter *Ghi*	10	5	1	Eggs	6	3	½
Fish, fresh and dried	10	5	1	Vegetables ...	6	4	1
Fuel	7	5	1¼	Spices	1	¼	¼
Tea	2	1½	...	Snuff	1	1	½
Sugar	3	1½	...	Sseame Oil ...	1	1	½
Molasses	1	1	½	Liquor	12	6	2

[2] The cost of a feast for fifty persons is: Rice Rs. 1½; pulse 8 annas; wheat 12 annas; butter Rs. 2¾; meat Rs. 4; spices 12 annas; vegetables Rs. 2; leaf-plates 8 annas; liquor Rs. 6; miscellaneous Rs. 2; cook's wages Rs. 3½; total Rs. 24¼ or an average of about 8 annas a head.

SECTION V.–DAILY LIFE.

Section V.

Pársis.

DAILY LIFE.

THE Pársis of Gujarát both men and women are early risers. The religious, who make a point of reciting prayers between three in the morning and dawn at which the Pársi day begins, leave their beds between three and four, and most others are up a good while before sunrise. All, on rising, standing at the foot of their bed, loosen their sacred cord *kusti* and recite the *kusti* prayer.[1] When the prayer is finished they take some cow's urine *nerang* in the palm of the left hand, and while reciting a short prayer,[2] rub it on their face hands and feet and afterwards wash with water the parts rubbed. The devout and those who have leisure bathe at once daily after the *nerang* prayer. The poor bathe once in three or four days. Every time they take a bath, that is before they commence to wash the body with water, they rub the urine three times over their whole person. After washing the body they clean the mouth and again recite the sacred-cord prayer. They are now ready either to recite further prayers or to take a light breakfast, and go to work or visit friends or the fire-temple. At noon they dine, take a short nap or go back to work, or, in the case of leisurely or retired people, play chess or cards. Clerks shopkeepers and traders have luncheon sent to them at their shop or office. Of the well-to-do those that stay at home have tea between three and five, and in the evening

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[1] In reciting the prayer the reciter always faces the sun, that is he turns to the east in the morning till noon and to the west from noon to sundown. After sunset the reciter either faces a lamp or the moon if it is visible. The sacred thread or *kusti* prayer runs :

Let Ahuramazd be king, and let Ahrimán, the wicked holder-aloof, be smitten and broken. May Ahrimán, the Dēvas (devils), the Drujas (evil spirits), the sorcerers, the evil Kíkás (wilfully blind) and Karapas (wilfully deaf), the oppressors, the evil-doers, the Asmogs (perverters of truth), the wicked, the enemies, the Paris (faries) be smitten and broken. May the enemies be afflicted. May the enemies be far off. Ahuramazd, Lord ! of all sins I repent.

All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done in the world, which are become my nature—all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon ; I repent of them with the three words (good thoughts, good speech, good deeds).

Pleased be Ahuramazd, contempt for Angromanyus (Satan). Come to my protection O Ahura ! I am a Mazdayacnian. As a Mazdayacnian, a follower of Zarathustra, will I confess myself, as a praiser, as a follower. I praise the well-thought sentiment, the well-spoken speech, the well-done deed. I praise the Mazdayacnian law which is free from doubt, which removes strife, which gives harmony, and is truth. Among all that are and all that will be, the law, that which is of Zarathustra and Ahuramazd, is the greatest, the best, and the highest. I believe that from Ahuramazd all gifts come. Such is the Mazdayacnian law, which I praise.

[2] The cow-urine or *nerang* prayer runs : Broken broken be Satan. Ahrimán and his deeds and works are vile and accursed. May those vile and accursed deeds and works never reach or influence me. The three and thirty Amshaspánds and Ahuramazd the giver are victorious and holy.

Section V.
Pársis.
Daily Life.

go to the market, the river side, or any other place where they can meet friends and gossip. They return home about seven. Traders shopkeepers and clerks stay at their offices or shops till about seven. On returning home they wash their face hands and feet, recite the sacred-thread prayer, and sup either at once or after reciting the night prayers, beginning with a short prayer before the lamp. After supper they play chess or cards or chat for an hour or two, or at once go to bed. After every call of nature all Pársis wash the face hands and feet and recite the sacred-thread prayer. In places where palm liquor is plentiful as in Navsári and in the villages round Surat, *tadi* or palm liquor parties of men and women are often arranged, those who join them going to the palm gardens about three and making merry till after sunset.

Pársi women rise about four, go through the sacred-thread and cow-urine prayers, wash, sweep the house and part of the street in front of the house, clean the vessels to be used during the day, bring the day's supply of freshwater from the well, sprinkle with water the whole house, the entrance, and the street in front of the house and draw lucky chalk-marks on and in front of the threshold.[1] In families which have several women, while some sweep the house and make the chalk-marks, others neatly dressed go out to fetch drinking water which is sometimes brought from a distance. By seven they have prepared tea and breakfast for the house, and cooking and other house-work keeps them busy till about noon. When the family is not large or when there are more than one woman, they find time, in priestly families, to spin wool and weave sacred threads[2] or in lay families to weave cotton tape and cloth. After the male members of the family have dined, the women dine, clean the dishes, rest or bathe, and spin or weave till about three. At three the house is again swept and cleaned and sprinkled with water, and about five those who did not bring water in the morning go to fetch it. On returning home they light the lamps and carry over the whole house a small metal urn of burning frankincense, and, especially on new-moon day, hang garlands of sweet flowers round the lamp. They next bake the bread and make ready the other articles which have to be cooked for supper. They sup when the men have done, clean the dishes, look after the children, see that all in the house is right, and go to bed. In rich families where servants are employed women do not fetch water or clean dishes. They pass their leisure in sewing, chatting, reading, and visiting.

When about five years old Pársi boys are sent to primary schools kept by Pársi priests or Hindu masters. The Pársi priests teach their pupils the Gujaráti alphabet and the portions of the Zend Avesta,

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1 The chalk-marks are not different from those made by Hindus. They are made of any white powder, chalk being adopted as being convenient. In most families the lucky or spirit-scaring power of these patterns is forgotten. The common belief is that any figure, line, or curve that is graceful or catches the fancy may be introduced. These marks are made on holy days and other festive and joyous occasions. Some house-mothers make these marks daily except when in mourning.

2 The wool which Pársi women spin generally comes from Káthiáwár. Ordinary wool sells at Re. 1 to Rs. 6 the pound, and the best quality at Rs. 8 to Rs. 12. Women of priestly families earn as much as Rs. 10 to Rs. 25 a month by weaving sacred threads.

Section V.
Pársis.
DAILY LIFE.

which a child should know by heart for the sacred-thread ceremony which takes place when the child is between seven and nine. About seven a boy goes to the public school to learn Gujaráti and English. If he is the son of a priest, the boy continues to attend the priest's school both morning and evening to learn the portions of the Zend Avesta required for the *Herbad* or ordination[1] ceremony, the rest of the day being devoted to secular education in the ordinary schools. The boy becomes an under-priest or Herbad at twelve or sometimes later. By this time he has gained a fair knowledge of Gujaráti, arithmetic, and geography, and is able to read a little English. He is then taken from the public school and placed almost wholly under a priest from whom he learns the portions of the Zend Avesta required for the *Maratab* ceremony by passing which an under-priest or Herbad becomes a full priest or Mobed. The compulsory education of Pársi children in the Zend Avesta extends only to the portion required for the sacred-thread ceremony. Except for the sons of priests who mean to enter the priesthood any further knowledge of the Zend Avesta is optional. All that a layman requires is to be able to recite or to read fluently from books printed in Gujaráti character the portion of the Zend Avesta used in daily prayers. A Pársi girl when about six years old is sent to the girls' school where she is taught the Gujaráti alphabet, the portions of the Zend Avesta required for the sacred-thread ceremony, and sometimes if she belongs to the priestly class to spin wool. After the thread ceremony, till she is about ten years old, a girl generally continues to attend school from ten to five. She attends school to a later age if her parents desire her to pursue higher studies. During the rest of the day she helps her mother in house-work. She is generally married between five and twelve and till she comes of age she goes to her father-in-law's house occasionally and on holidays. After she comes of age she is a member of her father-in-law's family and occasionally visits her parents' house. Marriages at a more advanced age are becoming less uncommon.

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[1] Details of the Herbad or ordination service and the *maratab* ceremony are given under Priests (see Below pages 222 to 266).

SECTION VI.—RELIGION.

Section VI.
Pársis.
RELIGION.

THE religion of the Pársis is known as the Mazdayacnian religion, Mazda meaning Omniscient the name of the Almighty. Thus Ahuramazd means the Allknowing Lord. In his confession of faith the Pársi declares: I am a Mazdayacnian, a Mazdayacnian through Zarathustra that is Zoroaster the Prophet, who according to one account lived about B.C. 1000 and according to other accounts even earlier. The life of Zoroaster is surrounded and overshadowed by the miraculous. He was born at Rae in Media and flourished in Baktria. The sacred books of the Zoroastrians are known as the Zend Avesta, literally the translation of the Avesta or sacred texts.[1] According to tradition in Zoroaster's time these books included twenty-one *nusks* or parts.[2] Of

The Sacred Books.

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[1] According to Dr. Spiegel, the proper meaning of the word Zend or Zand is commentary or translation, that is the translation of the ancient texts whose Sassanian name was Avesta or Apasta (Westergaard's Zend Avesta, I. 1). Thus strictly the language of the ancient texts is Avesta. Zend is no language. But the word, meaning commentary, indicated the Pehlevi language, in which the original texts were explained and translated during the Sassanian period (A.D. 226 to 651) when the Zoroastrian writings were collected and compiled. After Neriosangh (A.D. 720) confusion arose. The original meaning of the word Zend was forgotten, and Zend and Pehlevi being understood to be the names of two languages, Zend was applied to the language of the original texts and Pehlevi to the language of the Sassanian period. Westergaard says: This confusion and erroneous use have now become too universal to be corrected; to avoid it in some degree, I shall apply the form Zend to the ancient language and Zand to the Pehlevi translation.

[2] The names and contents of the original twenty-one parts or *nusks* of the Zend Avasta were:

(1) *Setudtar* or *Setud yashts* from the Zend *çtniti* praise or worship, comprised thirty-three chapters, containing the praise and worship of the *yazatas* or angels.

(2) *Setudgar*, twenty-two chapters, containing prayers and instructions to men regarding good actions, chiefly those called *jadangoi* that is to bring men to help their fellowmen.

(3) *Vahista Mathra*, twenty-two chapters treating of abstinence, piety, religion, and the qualities of Zoroaster.

(4) *Bagha*, twenty-one chapters, containing an explanation of religious duties, the orders and commandments of God and the obedience of men, how to escape hell and gain heaven.

(5) *Dámdát*, thirty-two chapters, containing the knowledge of this world and the next, the future life, the character of the people of the next world, the revelations of God concerning heaven, earth, water, trees, fire, men, and beasts, the resurrection of the dead and the passing of the *chinvat* or way to heaven.

(6) *Nádur*, thirty-five chapters, of astronomy, geography, and astrology, translated into Arabic under the name *yimtâl* and known to the Persians as *Fawâmaz jan*.

(7) *Pacham*, twenty-two chapters, treating of lawful and unlawful food and of the reward to be reaped in the next world for keeping the six Gahambárs or gatherings and the Farvardagán or All-souls feast.

(8) *Ratushtai*, fifty chapters, of which after the time of Alexander the Great all but thirteen were lost, treating of the different *ratus* or heads of creation, kings high-priests and ministers, giving lists of Ahuramazd's or pure and of Ahrimán's or impure fishes, and some account of geography.

(9) *Burust*, sixty chapters, of which after the time of Alexander the Great only twelve were left, containing a code or laws for kings and governors, an account of crafts, and strictures on the sin of lying.

(10) *Koshusaruh*, sixty chapters, of which after the time of Alexander only fifteen were left, treating of metaphysics, natural philosophy, and divinity.

Section VI.
Pársis.
RELIGION.

these ancient writings there remain little more than fragments. In addition to these fragments, the sacred books of the present Pársis include more modern (200 to 500) commentaries explanations and essays.[1] The language of the early fragments is known as Zend and that of the commentaries as Pehlevi.[2] Few Pársis are able to read or understand either the original Zend texts or the Pehlevi commentaries. In addition to the Zend texts and the Pehlevi commentaries the Pársis have a collection of writings in Persian called *ravayets* meaning customs which are accepted as authoritative. These are the result of references by Indian Pársis to Persian Zoroastrians on doubtful points chiefly of ritual when in the fifteenth century a fondness for their religion was revived among the Pársis.[3]

Leading Beliefs.

The leading beliefs which as a Zoroastrian the ordinary Pársi holds, are the existence of one God, Ahuramazd, the creator of the universe, the giver of good, the hearer and answerer of prayer. Next to Ahuramazd the name most familiar to a Pársi is that of Ahrimán, Angromanyus, or Satan, to whom he traces every evil and misfortune that happens to him, and every evil thought and evil passion that rises in his mind. He thinks of Ahuramazd and Ahrimán as hostile powers and in his prayers he often repeats the words 'I praise and honour Ahuramazd; I smite Angromanyus.' He believes that every man has an immortal soul which after death passes either to a place of reward *behesht* or of punishment *duzak*. The

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(11) *Vistashp Nusk*, sixty chapters, of which after the time of Alexander only ten were left, treating of the reign of king Gustasp, his conversion to Zoroaster's religion, and its propagation by him throughout the world. Of this part eight chapters remain.

(12) *Chidrusht*, twenty-two chapters, was divided into six parts; First on the nature of the Divine Being, the Zoroastrian faith, and the duties enjoined by it; Second on the obedience due to the king; Third on the reward for good actions in the next world and how to be saved from hell; Fourth on the structure of the world, agriculture, and botany; Fifth on the four classes in a nation, rulers warriors husbandmen and craftsmen; the contents of the Sixth are not recorded.

(13) *Safand*, sixty chapters, on the miracles of Zoroaster and on the Gahambárs or gatherings.

(14) *Jarasht*, twenty-two chapters, treating medically of births and deaths and why some are born rich and others poor.

(15) *Baghan Yesh*, seventeen chapters, containing the praise of God, of angels, and of good angel-like men.

(16) *Nayárum*, fifty-four chapters, with a code of laws stating what is allowed and what forbidden.

(17) *Husparum*, sixty-four chapters, on punishment for sins, and knowledge of what is lawful and what is unlawful.

(18) *Dowásrujd*, sixty-five chapters, on marriage between near relatives called *khaetvodatha*.

(19) *Huskárum*, fifty-two chapters, treating of the civil and criminal laws, of the boundaries of the country, and of the resurrection.

(20) *Vandidád*, twenty-two chapters, on the removal of all uncleanliness, the neglect of which causes evil. This is the only *nusk* that has come down entire.

(21) *Hádokht*, thirty chapters, on the wonders of creation. Of this three chapters remain.

[1] The names of the portions preserved and collected are Yashna (Izeshne), Visparatu (Visparád), Vandidád, Yashts, Hadokht, Vistasp Nosks, Afringan, Niayish, Gehe, some miscellaneous fragments, and the Sirozah (thirty days) or calendar.

[2] Of the correct meaning of Zend see note 1 page 211.

[3] Details are given under History. The authoritative Raváyets date from A.D. 1478 to A.D. 1649 and number twenty-two letters. See page 189 note 3.

Section VI.
Pársis.
RELIGION.
Leading Beliefs.

reward or punishment of the soul depends on its conduct during life. At the same time the due performance by its friends of certain rites helps the soul of the dead to reach the abode of happiness. He believes in good angels, who carry out the wishes of God and who watch over fire water and earth. He venerates fire and water and the sun moon and stars which Ahuramazd has made. He believes in evil spirits who are in league with and obey Ahrimán. He believes in Zoroaster or Zarathustra as the Prophet who brought the true religion from Ahuramazd. He believes that when the world becomes overburdened with evil, Soshios, the son of Zarathustra, will be born and will destroy evil, purify the world, and make the Mazdayacnian religion supreme. He calls his religion *Mazdiashni din* or *Mazdiashni Zarthosti din*, that is the religion of Mazda the Allknowing, or the religion of Mazda through Zarthost. His code of morals is contained in two sets of three words, the one set *Humata, hukhta, huvrasta*, Holy mind holy speech holy deeds to be praised and practised, pleasing to God, the path to heaven; the other set, *Dushmata, duzukhta, duzuvarsta*, Evil mind evil speech evil deeds, to be blamed and shunned, hateful to God, the path to hell.

Temples.

Fire is the chief object of Pársi veneration and the Fire Temple is the public place of Pársi worship. Gujarát fire temples in outward appearance do not differ from the better class of Pársi dwellings. Inside they include an outer and an inner hall. In the centre of the inner hall is a small domed room, and in the centre of the room on a solid stone stool stands an urn of copper-brass or of silver in which burns the sacred fire fed with sandal and other commoner woods. Sacred fires are of three orders; the household fire called the Atesh Dádghán or Proper-place Fire;[1] the Aderán, literally Fires, the plural of Atesh Fire, because it is composed of several kinds of fire; and the Atesh Beherám, the fire of Beherám, the angel of success, which is composed of sixteen kinds of fire. Atesh Dádghán is the hearth fire which a Pársi never allows to die out. If he changes his place of residence in the same town or village he carries his fire with him to his new abode. If he goes beyond the town or village he gives his fire to his neighbours or relations who mix it with their own fire. Besides in houses the Atesh Dádghán or Proper-place Fire is kept in a fire temple known as the Agiári or Fire-place,[2] and also called Daremeher, that is in modern Persian the Gate of Mercy. This fire temple is set apart for rites for the souls of the dead. The Aderán, a fire of greater sacredness, is a plural word, because it is made of fire taken from the house of a member of each of the four classes of the old Persian community, of an Athornan or priest, of a Rathestar or warrior, of a Vasteriox or husbandman, and of a Hutox or craftsman.[3] Each of these four fires is thrice purified by holding sandalwood chips over it in an iron sieve, this second flame similarly creating a third, and the third a fourth flame.

Sacred Fires.

Atesh Dádghán.

Aderán.

[1] *Dádghán* is the Pehlevi *dáitio* fit and the Zend *gatu* a place.

[2] From the Sanskrit *agni* fire and *ári* place.

[3] Only the first description of fire is at present procured from the house of a Pársi Athornan. The remaining three kinds of fire are now obtained from members of other communities, as no division of the Pársis corresponding to the classes in Persia exists at present.

Section VI.
Pársis.
RELIGION.
Temples.
Sacred Fires.
Aderán.

At each step in the process sacred texts are recited. On the next day these four purified fires are placed together in one urn with certain rites and ceremonies. On the third day the fire is installed. The members of the community flock to the fire temple to take part in the ceremony of installation, that is of placing the sacred fire on the stone stool in the centre of the vaulted room which too has in the meantime been purified for the reception of the sacred fire. A procession is formed headed by priests armed with sword and mace. After the weapon-bearing priests come two priests holding the sacred fire-urn and others carrying a silver canopy over it. Behind the urn walks the high priest, other priests, and laymen, who solemnly carry the fire from one part of the building to another and finally enthrone it on a marble or stone stool in the sacred room, and amid prayers followed by feasting and rejoicing declare it ready to receive the homage of worshippers. In one corner of the room from a bright chain hangs a brass bell which the priest rings at each watch or *geh*[1] when he performs a ceremony near the fire.

The Chief Temples. Atesh Behrám.

The Atesh Behrám, that is the fire of the Angel of Success, is worshipped in four temples in Gujarát of which two are in Surat and one each in Udwára and Navsári. The difficulty of collecting and purifying the fires is the reason why so few temples have the Behrám fires. Sixteen different fires are required and each of these has to be purified by igniting sandalwood chips held over it thirty to a hundred and forty-four times while priests recite prayers. Of the sixteen fires, the fire from striking flint or from rubbing wood has to be purified 144 times and united with the fire from a Pársi's house which is to be first purified forty times, and all these three fires thus made into one, fire from the burning pyre of a dead body in addition to a special cleansing has to be purified ninety-one times,[2] fire from lightning ninety times, fire from a dyer's furnace eighty times, fire from a brick-kiln seventy-five times, from a public bath seventy times, from a potter's kiln, from a blacksmith's furnace, from an armourer's, from a baker's, and from a distillery or an idol temple sixty-one times, from a goldsmith's sixty times, from a mint fifty-five times, from an ascetic's or a coppersmith's fire-place fifty times, from a camp or resting-place thirty-five times, and from a cattle-shed thirty times. The sixteen fires are purified in the following order, (1) burning-ground fire, (2) dyer's, (3) public bath, (4) potter's, (5) brickmaker's, (6) ascetic's or coppersmith's, (7) goldsmith's, (8) mint, (9) blacksmith's, (10) armourer's, (11) baker's, (12) distillery or idol temple, (13) rest-place or camp, (14) cattle-shed (15) flame caused by lightning, and (16) Pársi house and flint and dry wood. As each fire is purified it is brought into the fire temple and with prayers

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[1] The watch or *geh* the first of which begins at dawn is one-fifth part of the twenty-four hours. The five watches are: *Hávangeh* from dawn to noon, *Rapithavangeh* from noon to three, *Ojiravangeh* from three to sunset, *Evesaruthemgeh* from sunset to midnight, and *Hosengeh* from midnight to dawn. The religious are enjoined to offer prayers at each watch; prayers offered in the fifth or midnight to dawn watch are the most efficacious.

[2] Burning ground fire is specially cleansed by making it set alight a number of logs of sandalwood.

Section VI.

Pársis.

RELIGION.

Temples,

Sacred Fires,

The Chief Temples.

Atesh Behrám.

placed in an urn. On the first of the five Gatha or Hymn Days, which are the five extra days at the end of the year, the sixteen fires are taken out of the sixteen urns and in the order in which they were purified are placed in the one urn which is to hold the Behrám fire. During the thirty days of the first following month daily prayers are chanted over the urn with the fires. At the end of the thirty days the united fires have become a Behrám fire. When the fire is ready the vaulted central fire room is purified, and on some lucky day, generally a day sacred to fire, with a procession of priests holding maces and swords, the urn with the sacred fire under a silver canopy is brought in procession and set on a stool in the second room. A sword and two maces are hung on the walls, and at each corner of the room from a bright chain hangs a brass bell which the priest rings at each watch or *geh* when he performs a ceremony near the fire.[1] Amid prayers followed by feasting and rejoicing the Behrám fire is declared ready to be worshipped.

Religious Pársis visit the fire temple almost daily, and on four days in each month, the 3rd 9th 17th and 20th, which are sacred to fire, almost all Pársis go and offer prayers. Men and women come to the same part of the temple and worship the fire in the same way. On reaching the fire temple the worshipper washes his face hands and feet and recites the *kusti* or sacred-cord prayer. Then carrying a piece of sandalwood and some money for the officiating priest, he passes through the outer hall. On entering the inner hall on which a carpet is spread he takes off his shoes and goes to the threshold of the central fire room, kneels, and again standing begins to recite prayers. The worshipper is not allowed to pass the threshold of the fire room; the priest alone is allowed to enter. Soon after the worshipper reaches the threshold one of the priests brings the worshipper ashes from the urn in a silver or copper-brass ladle. The worshipper takes a pinch of the ashes and applies them to his forehead and eyelashes and hands the priest the money and sandalwood. When his prayers are over the worshipper walks backwards to where he left his shoes and goes home.[2]

Objects of Veneration.

Amshaspánds and Yazads.

Besides fire the objects of Zoroastrian veneration include six *Amshaspánds* that is the Immortal Furtherers and twenty-three *Yazads*[3] or Worshipfuls. Ahuramazd ordered his name to be included among the Amshaspánds, on which account in the Pársi scriptures they are known as *Hafta Amshaspánds*, that is the Seven Amsháspands. The Holy Furtherers and the Worshipfuls are believed to preside over different objects and parts of the universe. Seven of the thirty days of each month are named after Ahuramazd and the six Immortal Furtherers, the remaining twenty days after the first twenty Yazads or Worshipfuls, and the names of the eighth fifteenth and twenty-third

[1] At each watch, besides ringing the bell, the priest cleans the room, washes the footstool, arranges the cinders, and puts fresh sandal or other wood on the fire, all the while reciting the prayer in praise of the fire.

[2] The Pársis have (A.D. 1898) eight Atesh Behráms and 133 Agiáris. Details are given in Appendix I. page 247.

[3] The Zend word *yazad* means worthy of worship. In the later Pehlevi writings the name *yazdan* derived from 'yazad' is applied to the Almighty.

Section VI.
Pársis.
RELIGION.
High Festival Days.
Jasans.

days are derived from the names of the ninth sixteenth and twenty-fourth days. Similarly seven of the twelve months of the year are named[1] after Ahuramazd and the Immortal Furtherers, and the remaining five after five of the Worshipfuls. The day of the month that bears the same name as the month is a holiday. On the name-day of each month the high priest, priests, and leading men meet in the hall of the fire temple. They sit on a carpet with trays of fruit and flowers before them and with a small fire-urn which one of the priests feeds with sandal and frankincense, and recite hymns of praise and thanksgiving in honour of the guardian angel of the month. When the prayers are over the fruit is handed round and all present are bound to taste it. This rite, which is kept by well-to-do families in their houses as well as in the fire temple on behalf of the community as a whole, is called *Jasan* that is feast. Among the twelve month-name days seven are especially popular and important. The first of these called All Souls Feast or Farvardin-Jasan falls on Farvardin the 19th day of Farvardin the first month of the Pársi year. This feast or *jasan* is performed in honour of the *Frohars* or *Fravashis*, who are supposed by some to be the souls of the dead, and by others to be beings akin to guardian spirits. As a guardian angel each Frohar receives charge of a human soul whether alive or unborn. To the All Souls Feast all guardian angels are called and honour is paid to them.

On All Souls Day Pársis go to the Towers of Silence, offer prayers for dead relations and friends and in the large yard round the Towers different families, especially families who have lost a relation during the year, spread carpets and hold private *jasans*. A similar ceremony with the same object and also called *Farvardin Jasan* or All Souls Feast is performed on Farvardin the 19th day of Adar the ninth month. The third in importance of the monthly feasts is the *Meher* or *Meherangan Jasan* or Sun Feast which falls on Meher the 16th day of Meher the seventh month. It is especially popular in Persia where at one time Meher or Mithra, the sun or sun-angel, was held in high veneration. Some of the most memorable events in ancient Persian history, the victory of Faredun over Zohak and the victory of Kaikhoshru over Afrasiab, are believed to have taken place on the Sun Feast Day. The fourth great monthly feast is the Water Spirit Feast called *Avan Arduisur Jasan*. This feast which falls on Avan the 10th day of *Aván* the eighth month, is held in honour of the Water Spirit or the angel who presides over water. On this day Pársis go to the sea-shore or to a river-bank and pray to the Water Angel. Many throw into the sea or river cocoanuts sugar and flowers. Some Pársis, especially

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[1] The names of the thirty days of the month are :

1 Hormazd. (Amshaspands.)	11 Khurshéd.	21 Ram.	
2 Bahman. (Amshaspands.)	12 Mohor or Mah.	22 Guvad.	
3 Ardibehesht. (Amshaspands.)	13 Tir.	23 Dep-Din.	Ahunvat. (Intercalary days added to the end of the twelfth month of the year and named after the five Gathás or hymns of Zoroaster.)
4 Sharivar. (Amshaspands.)	14 Gosh.	24 Din.	Ustvat.
5 Aspandad. (Amshaspands.)	15 Dep-Meher.	25 Ashishang.	Spentomad.
6 Khurdad. (Amshaspands.)	16 Meher.	26 Astad. (Yazadas.)	Vohukhshathra.
7 Amardad. (Amshaspands.)	17 Sarosh.	27 Asman. (Yazadas.)	Vehistoast.
8 Dep-Adar.	18 Rashne.	28 Zamiad. (Yazadas.)	
9 Adar.	19 Farvardin.	29 Maharaspánd. (Yazadas.)	
10 Avan or Aban.	20 Behrám.	30 Aniran. (Yazadas.)	

Hôm, Daham, and Barzu complete the order of Yazads.

The names of the twelve months are : 1 Farvardin ; 2 Ardibehesht ; 3 Khurdad ; 4 Tir ; 5 Amardad ; 6 Sharivar ; 7 Meher ; 8 Aban ; 9 Adar ; 10 Deh (Ahuramazd) ; 11 Bahman ; 12 Aspandarmad.

those who have made a vow to do so if their affairs prosper, make sweet-cakes called *pollis* and send part of the *pollis* to friends and throw some into the water either of the sea or of a river. This ceremony is performed by women. The fifth in importance of the monthly feasts is the Fire Feast *Adar Jasan*, which falls on Ádar the 9th day of Ádar the ninth month. On this day almost all Pársis go to the fire temple with offerings of sandalwood and pray before the fire. The rich and well-to-do distribute money in charity to priests and to poor Pársis who gather in the temple. The sixth or Animal Feast called *Bahman Jasan* after Bahman the animal guardian, falls on Bahman the 2nd day of Bahman the eleventh month. During the whole month of Bahman all try to show kindness to animals, feeding street dogs with milk and cattle with grass. The devout abstain from animal food during the whole month, and the others on at least the second twelfth fourteenth and twenty-first days, which are sacred to Bahman. The seventh feast, the Earth Feast or *Aspandád Jasan*, falls on Aspandád the 5th day of Aspandád the twelfth month. On this day every family brings from the priest, generally their family priest, dry sand which the priest has purified by pronouncing certain prayers over it, and a piece of paper on which a Pehlevi text is written. The sand is sprinkled in every corner of the house, and the paper is fixed on the main entrance door. The Pehlevi text on the paper runs: 'By the name of the Creator Ahuramazd, on the day Aspandád of the month Aspandád, I close the mouths of all hurtful animals, evil spirits *devs*, perverting spirits *darujs*, sorcerers, elves, oppressors, the wilfully blind, the wilfully deaf, evil doers, and robbers. I do this in the name of Ahuramazd, of the valiant Faredun, of the Testar star, of the Sataves star, of the Vanant star, and of the Haptairing star.'[1]

Section VI. Pársis. RELIGION. *High Festival Days. Jasans.*

The five remaining Jasans are:

Ardibehesht Jasan, which falls on Ardibehesht the third day of Ardibehesht the second month, is in honour of Ardibehesht Amshaspánd who presides over fire. Many go to the fire temples on this day.

Khordad Jasan, which falls on Khordad the sixth day of Khordad the third month, is in honour of Khordad Amshaspánd who presides over water.

Amardad Jasan, which falls on Amardad the seventh day of Amardad the fifth month, is in honour of Amardad Amshaspánd who presides over vegetation.

Sharivar Jasan, which falls on Sharivar the fourth day of Sharivar the sixth month, is in honour of Sharivar Amshaspánd who presides over metals and is the lord of wealth.

Deh Jasan, which falls on Ahuramazd Roz the first day and on the eighth fifteenth and twenty-third days of Deh the tenth month, is in honour of Ahuramazd the Creator.

Season Festivals. Gahambárs.

Besides the monthly *jasans* or feasts other festivals called Gahambárs, literally season-feasts, are held in great veneration among the Pársis. These feasts which are commonly called Gahambárs originally marked the seasons. They are held six times a year, each lasting five days, when the whole community meet on terms of equality and offer prayers and thanks and join in a common feast. The first Gahambár named *Mediozarem* or mid-spring, lasts from the 11th to the 15th of Ardibehesht the second month, when according to tradition heaven was

1 *Teshtar* is the star Sirius. As a *yazata* or angel Teshtar presides over rain. *Sataves* is the principal star of the West, and is supposed by Dr. Geiger to be the star Wega in the constellation of Lyra. *Vanant* the dominant star of the South is identified with the star Fowalhaut in the constellation of Pisces Australis. *Haptairing* or the Seven Bears is the Great Bear, the leading constellation of the North.

Section VI.
Pársis.
RELIGION.
Season Festivals.
Gahambárs.

created. The second Gahambár named *Medioshem* or mid-summer, lasts from the 11th to the 15th of Tir the fourth month, when according to tradition water was created. The third Gahambár named *Peteshem* or the in-gathering, lasts from the 26th to the 30th of Sharivar the sixth month, when according to tradition the earth was created. The fourth Gahambár named *Yathrem* or summer's farewell, lasts from the 26th to the 30th of Meher the seventh month, when according to tradition trees were created. The fifth Gahambár named *Mediárem* or mid-winter, lasts from the 16th to the 20th of Deh the tenth month, when according to tradition animals were created. The sixth Gahambár named *Hamaspethmedem* or winter's farewell, falls during the last five days of the year, when according to tradition man was created. The five days of this sixth Gahambár are in addition to the twelve months, each of which has thirty days, and complete a year of 365 days. Unlike other days these five additional days are not named after the Holy Immortals or the Worshipfuls, but after the names of the five *gáthás* or hymns, which are attributed to Zoroaster himself and are the most sacred of Zoroastrian writings. From being named after the hymns, these five days have come to be called Gáthás, the first day being named *Ahunvat* after the first hymn, the second *Ustvat* after the second hymn, the third *Spentomad* after the third hymn, the fourth *Vohukhshathra* after the fourth hymn, and the fifth *Vehestoast* after the fifth hymn. These five extra hymn days together with the last five days of Aspandad the last month, or ten days in all, are held sacred for the *Muktad* (Mukt-átmá = released soul) or ceremony in honour of the dead. In Gujarát the Muktad holidays generally last eighteen days, the first seven days of the first month of the new year being added to the regular ten days. To hold the Muktad, in each house, in a neat and clean place is raised a brick and mortar platform or an iron or brass stand. On the stand are arranged piles of brass or silver or glass vessels filled with water. Fruit is set near them and flowers are laid on and near them. Close to the platform a lamp burns night and day and at night many lamps are lighted; sandalwood and incense are burned in an urn; rich food is cooked and placed near the platforms, and ceremonies are performed in honour of ancestors and dead relations, whose souls are believed to visit the homes of their family during these days. The last of the five hymn days was formerly called *Pateti* or Day of Penitence, and the first day of the new year 'Naoroz' or New Year Day. By some misunderstanding the names have been reversed, and the last day is now called Naoroz and the new day Páteti.

Gáthás.

Muktad Holidays.

Leading High Days.

Besides the month-name days or Jasans, the season-feasts or Gahambárs, and the five Hymn days, the Pársis keep seven leading high days. The first of these is Naoroz the New Day, commonly known as Páteti, a day of universal rejoicing. It is Hormazd the first day of Farvardin the first month. On this day Pársis both men and women rise earlier than usual, bathe, put on their best clothes, and deck their children with ornaments. After offering prayers of repentance in their houses, they go to the fire-temple with offerings of sandalwood. In the streets and in the temple they give alms to the poor. In the fire-temple they offer their prayers

before the sacred fire and then go visiting friends and relations the hosts offering the guests the choicest wines fruits and sweets. When two Pársi males meet they perform the joining of hands *Hamajor* and while their hands are interlocked bless one another in the words "Let us give our strength to purity. May God guard you. May you live long and happily." After the visits are over they spend the rest of the day in feasting with their families or in attending garden parties. The second high day falls on Ardibehesht, the third day of Farvardin the first month or two days after the New Day. On this day the Rapithavan or midday ceremony is performed in the fire temple. This originally marked the beginning of summer, but by neglecting to add an extra day in leap year, the Rapithavan instead of in summer falls in September. The third high day is three days later the sixth day of the first month. It is called Khordád Sál and is believed to be the anniversary of the birthday of Zoroaster. It is kept with as much pomp and rejoicing as Páteti or Penitence Day now New Year's Day. The fourth high day the Amerdád Sál falls the next day after the Khordád Sál on the last of the Muktád days. Holiday-makers keep it as a feast in continuation of the Khordád Sál. The fifth high day *Jamshedi Navroz* or Jamshed's New Day falls on the 21st of March when the sun enters Aries. This day is believed to have been fixed as the New Year's Day by Jamshed the third king of the Peshdádian dynasty. It is kept with great honour by Pársis, whose learned men hold that in early times the Pársis began and ought now to begin their new year from this day. The failure to keep to the old day, is believed to be due to the neglect of leap year. The sixth high day is Zarthostno Diso which falls on Khorshed the 11th day of Deh the tenth month and is held sacred as the anniversary of Zoroaster's death. The seventh high day *Mahrespand Jasan* falls on Mahrespand the 29th day of Aspandád the twelfth month. This is called *Din behe Mazdiásni Jasan*, that is the feast of the holy Mazdyacnian religion, because it is believed that on this day Zoroaster proclaimed his religion in the court of king Gustásp. As among Pársis eating and drinking are considered religious acts and fasting and penance are forbidden, all holidays are spent in feasting, rejoicing, and prayer.

Observances.

Besides the leading rites and ceremonies and the keeping of feast days the Pársis have many minor practices and observances to which more or less of a religious sanction is supposed to attach. A Pársi must always keep his head and feet covered, he must never be without the sacred shirt and cord, must never smoke, must wash his hands if he ever puts his fingers in his mouth, if he eats from the same dish with two or three others he must not let his fingers touch his mouth but fling the morsel into his mouth; similarly in drinking if the lips touch the rim of the goblet the goblet should be washed before it is again used. He must return thanks to God before every meal and keep silence while he is eating.[1] After shaving his head a Pársi should bathe

[1] The Pársi prayer before meals is: In the Name of God, the Bountiful, the Giver, the Loving, the Ruler Ahuramazd. Here I praise Ahuramazd who has created cattle,

Section VI.
Pársis.
RELIGION.
Observances.

before touching anything. Similarly on leaving his bed, before he can touch or do anything, a Pársi is required to perform the smaller ablution, that is to wash his face hands and feet, and to perform the larger ablution, that is to bathe his whole person if he has had impure dreams or has cohabited. In practice, though they know they are laid down in their religion, Pársis neglect many of these rules. Pársis are very careful regarding the ceremonial uncleanness of a woman in her periods. During her impurity a woman is not allowed to touch any person or thing. She has to sit apart on an iron bed placed in a corner of the house, her food is served to her from a distance, and all clothes which she has worn during her period must be washed before they can be again used. After sneezing or yawning old Pársis generally say Broken be Ahrimán, apparently believing that the spasm of breath in sneezing or in yawning is the work of an evil spirit. When a tooth is drawn or when the nails or hair are cut, texts should be said over them and they should be buried four inches under ground. Temple priests are careful to observe this practice. The cock is held sacred and is never killed or eaten after it has begun to crow.[1] When a cock or a parrot dies the body is wrapped in a sacred shirt *sadro*, a sacred thread *kusti* is wound round him, and he is carefully buried.

Early Beliefs.

Village Pársis conform to many early practices which they share with Hindus and Musalmáns. They make offerings at the burning pile of the Holi, offer vows and sacrifice goats and fowls to the small-pox goddess, and a few carry oil to Hanumán the Hindu village guardian. Some offer vows and make presents to the Moharram shrines or *tabuts* and at the tombs of Musalmán saints. The faith in ghosts, magic, astrology, and witchcraft is strong and widespread. They believe that many diseases are caused by spirit-possession, and employ Musalmán Hindu or Pársi exorcists to drive out evil spirits and to cure the effects of the evil eye. Children, especially pretty children, have soot or lampblack rubbed on their eyes cheeks and brow to keep off the evil eye. In cases of sickness the horoscope is often consulted to see how the sickness will end and women sometimes put grains of rice and a copper coin in a bag, pass the bag seven times round the sick man's head, and leaving it under his pillow for a night, send the bag to a sorcerer to say if the sickness is caused by an evil spirit. Women have great faith in amulets which they buy from sorcerers and wear round their necks or in their hair to win or to keep the favour of their husbands. Strict old women never let people sleep with the head towards the north, because the north is the home of Ahrimán and his evil spirits. The howl of a dog at night is believed to foretell a death or other evil in his master's family. Similarly a crow persistently cawing is believed to be the harbinger of bad news.

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has created purity, water, and good trees; who has created the splendour of light, the earth, and all good. This prayer is repeated three times.

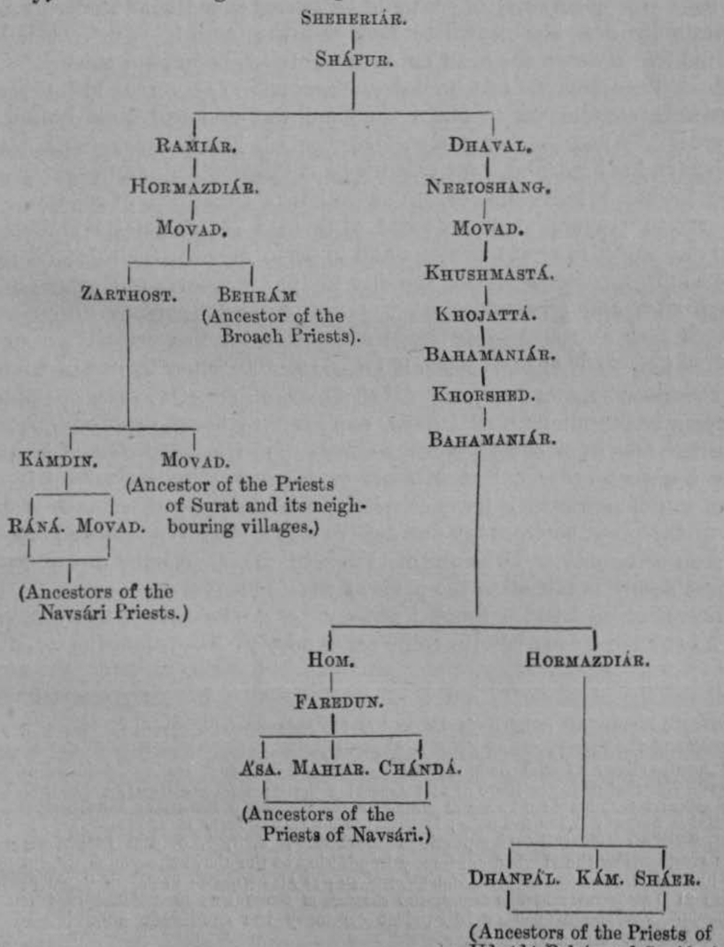
[1] The widespread belief that the crow of the cock scares evil spirits and defeats their wiles appears in the old Persian legend that when Faredun conquered the sorcerer Zohák who had usurped the throne of Persia, he chained him in a mountain cave. Every night by the help of his sorcery Zohak all but licked through his chain, but the first cockcrow made the damaged link as strong as ever.

SECTION VII.—THE PRIESTHOOD.

Section VII.
Pársis.
THE PRIESTHOOD.

ALL Pársi priests in India are believed to be descended from a priest named Shápur Sheheriár who with his sons Ramiár and Dhaval and his grandsons Hormazdiár and Nerioshang (the last the translator of the Zend Avesta into Sanskrit) are believed to have been among the first Pársi settlers of the priestly caste at Sanján in North Thána (A.D. 716). The following genealogical tree shows the descent by which the priests of Navsári, Udvádá, Balsár, Sanján, Surat with its surrounding villages, and Broach, in fact all Pársi priests except those of Cambay, trace their origin to Shápur:

Genealogical Tree.



Section VII.
Pársis.
THE PRIESTHOOD.
Their Distribution.

Different branches of the original family have distributed the Pársi settlements in Gujarát into districts or charges in one of which the members of each branch alone may serve as priests. Over the priests of certain districts or divisions is a high priest called Dastur, literally Director, whose office is hereditary passing to the eldest son. The high priest does not leave his head-quarters to visit the priests under his charge but hears and settles any complaints against his priests that are lodged before him. Though the descendants of priests can alone act as priests a priest may either partly or wholly employ himself in secular business. Though their sons married the daughters of laymen the priests till lately never let their daughters marry any one but priests. The business of weaving the *kusti* or sacred cord belongs solely to the women of the priestly class. Lay women are not allowed to weave sacred cords and until the last few years might not spin the wool which was to be used for the girdle. Priests who are wholly or partially employed as priests differ from other Pársis by dressing in white and wearing a full beard. They are forbidden to shave the head or face or to wear even a coloured skull-cap. The men of the priestly class who are engaged in secular business are allowed to shave the head and chin and wear colours like laymen. After a priest has so far given up his hereditary position as to shave his head and wear colours he is disqualified from performing the higher priestly offices. The religious functions of a priest are to recite prayers at the houses of laymen or of priests engaged in secular work, to recite prayers and to perform rites for the dead in the house of mourning or in the fire-temple known as *agiári*, to perform rites and ceremonies at the fire-temples known as A'daran and Atesh Behrám, and to perform ceremonies at the investiture of the sacred girdle and at marriages, in fact at all religious rites and ceremonies.

Higher and Lower Sacerdotal Orders.

Priests who, as a class, are called *Athornan* or *A'thravan* in the Zend Avesta and Andhiárus or *Dárus*, supposed to be the Sanskrit *vidiáru* learned, are of two orders, a lower order called Herbads[1] or religious men and a higher order called Mobeds or learned men that is full priests. The son of a priest, if he is otherwise qualified, can become a Herbad or under-priest between ten and twelve and a Mobed between twelve and fifteen or twenty. To be qualified to become a Herbad or under-priest a priest's son in addition to the parts of the Zend Avesta he learned for the *Navazot* or investiture must learn by heart the seventy-two chapters or *hás* of the Yasna besides some other portions.[2] When the youth has

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[1] Herbad meaning religious is Pazand (old Persian). The corresponding Pehlevi is Airpat and the corresponding Zend Aethrapati.

[2] The portions of the Zend Avesta that should be learnt by a lad in preparation for the Navazot or investiture are: 1 Ashem; 2 Yatha; 3 Nerang Kusti; 4 Prayer on taking cow urine; 5 Sarosh vaj; 6 Prayer at eating; 7 Vaj Peshab; 8 Hos-Bam; 9 Khorshed Niayest; 10 Meher Niayest; 11 The five Gehs; 12 Patet; 13 Ahuramazd Yast; 14 Ardibesht Yast; 15 Sarosh Yast, Hadokht. Generally the portions marked 1, 2, 3, 4, 5, and 12 are learnt at this stage. For the Herbad ceremony in addition to the above the youth should know by heart: 16. Maha Niayest; 17 Arduishur Niyaest; 18 Atas Niyaest; 19 Sarosh Yast; 20 Home Yast; 21 Vanat Yast; 22 The seventy-two chapters of the Yasna; 23 Afringans; 24 Visparád; 25 Siroja. For the Mobed or full-priest ceremony the candidate should know the Vandidád in addition to the above.

Section VII.
Pársis.
The Priesthood.
Ordination Herbad or Under Priest.

learned by heart the necessary portions of scripture the purifying ceremony called *Návar,* that is new comrade, begins and lasts for a month. Forty days before the ceremony begins, if the youth has ever shaved, he ceases to shave so that his head may have at least forty days' growth of hair. On a day chosen as suitable by the members of the family the boy goes through the head-to-foot or Barashnum cleansing.[1] To perform this cleansing ceremony two priests, a dog, cow's urine *nerang,* bull's urine *nerangdin,*[2] holy ashes, pomegranate leaves, two nine-knotted *nargar* sticks one ending in a spoon the other in an iron nail, and some bathing vessels are required. The two priests carry these articles and with the novice and a party of male friends and relations go to the *Barashnum gah* or purifying place. The purifying place is an open enclosure twenty yards square. The ground is strewn with sand and across the space from west to east runs a row of stones. These stones are arranged in alternate groups of three and five, eleven groups of three and ten groups of five. When they reach the enclosure the priests set the *nerang* and the bathing vessels in the south of the enclosure and draw a circle round the vessels. The friends stand at some distance outside of the enclosure, and, at another spot, also outside of the enclosure, one of the priests helps the priest who is to take the chief part in the purifying rite to undress and bathe. When he has finished helping the officiating priest the second priest goes to the novice and sets him some distance outside of the enclosure, draws a circle round him, and gives him a pomegranate leaf which the novice takes in his sleeve-covered right hand. The novice chews the leaf, swallows some juice, and spits out the rest. The officiating priest gives the novice some bull's urine *nerangdin* in a small copper cup which he takes on his sleeved hand and sips three times saying at each sip 'I drink this to cleanse my body and my soul' and recites the *Patet Pashemáni* or Confession of Sin. The officiating priest holding the nail-pointed stick in his right hand and the spoon-pointed stick in his left hand, goes to the row of stones and facing east places the nail-end of the knotted stick on the first or westmost group of three stones and recites a prayer. Then starting from the north-west corner all the while repeating prayers he draws with the knotted nail-tipped stick a number of circles round the whole row of stones, and, when this is finished, retires into the circle in which are the urine and the other vessels. The second priest with the dog posts himself outside of and to the north of the enclosure and draws a circle round himself and the dog. The novice, still seated in the circle, prays to become of pure mind pure words and pure deeds, and begins to undress. When he has taken off his clothes, he rises and seats himself on the westmost of the groups of five stones that is the second of the whole row of groups. The officiating priest leaving the circle in which the urine is placed and holding the knotted sticks

[1] *Barashnum* is the accusative of *Barashnu* the top or head and means cleansing the body from head to foot.

[2] *Nerangdin,* as distinct from *nerang* or cow's urine, is urine drawn from a perfectly white bull which is free from blemish or spots and brought into use for religious ceremonies after the urine has undergone purifying rites at the hands of a priest or Mobed by mixing it with crystallised sand called *sangreji.*

Section VII. Pársis. THE PRIESTHOOD. *Ordination Herbad or Under Priest.*

approaches the novice with the spoon-pointed stick in his right hand and the nail-pointed stick in his left hand. The novice lays his right hand on his head, the priest lays the spoon-pointed stick on the novice's right hand, the novice then places his left hand over the spoon, and the priest recites a prayer. When the prayer is over the priest returns to his circle, brings from it some *nerang* in the spoon of the knotted stick, pours it on the novice's right palm and returns within his circle. The novice rubs the *nerang* all over his body and remains seated on the same group of stones. The second priest leads the dog close to the novice who touches its left ear with his left hand and the second priest and the dog withdraw into their circle. The officiating priest again issues from his circle with the knotted sticks in his hands, recites prayers near the novice, and motions him to jump to the fourth group that is to the second group of five stones. At the second group the ceremony of giving the *nerang* and touching the dog is repeated. The novice then one after another jumps to the sixth eighth tenth and twelfth groups, on each group, that is six times in all, taking the *nerang* and touching the dog. When the novice has reached the fourteenth group, the officiating priest, instead of *nerang*, gives him eighteen ladlefulls of sand from the spoon of the spoon-pointed stick. The novice rubs the sand all over his body and touches the dog's ear. He then leaps to the sixteenth group, the priest thrice gives him water from the spoon-pointed stick which the novice rubs all over his body, touches the dog's ear, and leaps to the eighteenth group of stones. He again receives water, touches the dog's ear, and once more leaps to the twentieth group. At the twentieth group the novice once more receives three spoonfulls of water and touches the dog's ear. When this is over the officiating priest brings out from his circle the water-pot and from it thrice pours enough water over the novice's head to enable him to wash himself thoroughly. He then returns into his circle. The second priest brings up the dog and for the last time the novice touches the dog's left ear with his left hand. The dog is then taken away. The officiating priest again comes out of his circle, sprinkles water over the clothes which the novice has to wear, washes the novice's left hand which had touched the dog's ear, and retires to his circle. The novice dresses himself, throws the sacred cord over his shoulder, and puts on his long coat and turban. He then lays the palm of his left hand covered with his coat sleeve on his left shoulder, covers the hand with the flap of his long coat, and the officiating priest coming out of his circle places over the covered hand the spoon-pointed stick which again the novice covers with the sleeved right hand. The officiating priest laying the spoon-pointed stick on the novice's left shoulder recites a prayer in the second part of which the novice joins. Then the officiating priest makes the novice recite the words 'Impurity is destroyed, the body is cleansed, the soul is purified, the dog is pure, and the priest is holy.' The priest takes the spoon-pointed stick from the novice's shoulder who ends the ceremony by winding the sacred cord round his waist.

The novice is then taken to the *daremeher* or smaller fire-temple which has a large hall set apart for novices. In this hall the novice is given a bed and forbidden to touch any person or article. He has to

Section VII.
Pársis.
THE PRIESTHOOD.
Ordination Herbad or Under Priest.

offer a prayer at each of the five *gehs* or watches. He is given only two meals a day, one between nine and ten in the morning the other about five in the evening and except at those meals he is not allowed to touch water. In this way he passes nine nights in retreat. On the fourth seventh and tenth day he is made to bathe and is given a change of clothes and on the tenth he is taken home. After a day or two the young priest again repairs to the place of purification to be purified a second time. The second purification is undergone for the salvation of some man or woman, either dead or alive, either a relation or a stranger. Zoroastrians believe that any one in whose name a priest is made is purified from sin, and people pay from Rs. 500 to Rs. 1000 to have a priest made in their name. The second purification lasts the same time and is marked by the same details as the first. On the tenth day the young priest returns home and there passes five full days in seclusion and religious devotion. On the morning of the sixth day a party of friends and relations are called and sprinkled with rosewater and presented with flowers. Between eight and nine the young priest bathes and puts on a suit of new white clothes, a long white coat with a white waistband white turban and a shawl thrown over his shoulders. He holds in his right hand a mace of silver or copperbrass and escorted by priests and friends starts for the *Daremeher* or smaller fire-temple. At the fire-temple the novice is presented before a High Priest, who permits him to undergo the final sacerdotal ceremonies.

The novice is then given in charge of two priests. He lays aside his overcoat shawl and mace, recites the sacred-cord prayer, and passes into the inner room of the temple. In the inner room are three stone stools one of which is set as a seat for the novice and on one of the other two, vessels are arranged and on the other which is some distance in front is a metal urn holding burning fire. The novice while reciting a prayer is made to wash and clean the fire-urn stool, and is then taken to his stone seat, where, under the guidance of the two priests, he uses the articles arranged in front of him in performing the ceremony called *Yasna*. The *Yasna* lasts about two hours and while it is going on the people leave. When the *Yasna* is over the young priest recites some more prayers and is given a light meal. He passes the rest of that day in prayer and meditation in a retired spot. On the two following days and in the morning of the fourth day he goes through the same ceremonies as on the first. During these three days he is not forbidden to touch anything or any person, but he is given only one light meal a day, because should he overeat himself and be sick or otherwise defiled he is called *Nabúd* or a nonentity and for the rest of his life is disqualified from becoming a priest. On the fourth day his relations and friends bring him home and from this day he ranks as a Herbad or under-priest.[1] As an under-priest he receives the title of Ervad, which is a corruption of Herbad, and his name is entered in the *Feherest* or priestly genealogies.[2]

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[1] In religious ceremonies the son of a priest who has not become a Herbad is called Osta that is one who has lost privilege, and a layman is called Behedin that is of holy religion, as Ervad Sheriar, Osta Erach, Behedin Bahaman.

[2] In these Feherest or priestly genealogies any Herbad can trace his origin to Sháipur

Section VII.

Pársis.

THE PRIESTHOOD.

Ordination Mobed or Full Priest.

To pass from a Herbad or under-priest to be a Mobed or full priest, the youth, who has generally been two or three years a Herbad and is fourteen to sixteen years old, has to learn the Vandidád. After he is duly qualified in the necessary parts of the Zend Avesta the Herbad goes to the Barashnumgáh or place of purification, goes through the *Barashnum* or cleansing with the same details as in cleansing for admission to be a Herbad. On the tenth day after the cleansing is over, bathed and dressed in new clothes, he goes through the *Yasna* ceremony at the *Daremeher* with the same details as during the novice's four days preparation for the Herbadship. On the night of the tenth day from midnight till morning the candidate recites or reads aloud the Vandidád Sade or Vandidád Code which includes the Yasna, Vandidád, and Visparad. On this occasion all the vessels are arranged on the stone stool in front of the candidate and are used during the rites and the fire is kept burning on the third stone stool further in front. On the day after these rites are completed the candidate has gained the rank of a Mobed or learned man. He is now fully qualified to perform religious rites and ceremonies at the *Daremeher* or smaller fire-temple, and all other functions of a priest. He is now said to be a Mobed with *barashnum,* that is in a state of purity. He must never be bareheaded and never shave his head or face. If his turban happens to fall off, or if he travels by rail or sea his *barashnum* or state of purity ends and he is unable to perform rites and ceremonies in the fire-temple till he again goes through the cleansing ceremony in the place of purification and passes nine nights in retreat at the smaller fire-temple and performs the *Yasna* ceremony on the morning of the tenth. Besides to purify himself a Mobed who is paid to do it sometimes goes through the cleansing rite for the salvation of some man or woman among the laity. While a priest is in a state of purity he must lead a strictly pure life and must eat no food cooked and drink no water drawn by any one but a man or woman of the priestly class.

According to the *Ravayets* or Persian precepts the perfect priest must be *Avije Him* that is of pure life, *Asnidhe kherad* of high talent, *Din aspnargán* devoted to religion, *Yazdan manidar* mindful of God, *Mino vinashne* fixed on the next world, *Pak manashne* pure in mind, *Rast gavashne* true of speech, *Kherdi kunashne* wise in act, *Yozdathre tan* holy in body that is free from bodily defects, *Shivá hezuán* of sweet speech, *Narm Nask* a distinct reciter, *Rast Avesta* a correct reader of the Avesta, *Pádiab Sázeshne* an observer of cleanliness, *Hiv nirang* learned in the ritual, and *Náver jivam* devoted to religious practices.

A man with any bodily defect or disease, who is hunchbacked, of defective sight or hearing or afflicted with leprosy or itch is disqualified from being a priest, and is forbidden to go through the *Martab* or Mobed-making ceremony.

Sheheriár. The following genealogy of a Navsári Herbad is given as an example: Khorshed, Nosherwan, Bachá, Hormazd, Bachá, Manek, Nosherwan, Hom, Rustam, Hom, Faredun, Ráná, Hom, Máhiár, Chaniar, Vácchá, Ásá, Faredun, Hom, Bamaniár, Khorshed, Bamaniár, Khojestá, Khusmasta, Movad, Neriosang, Dhaval, Chapúr, Sheheriár.

SECTION VIII.—CUSTOMS.

Section VIII.
Pársis.
CUSTOMS.
Pregnancy.

The chief ceremonial occasions in a Gujarát Pársi family are first pregnancies, births, sacred cord-girdings, marriages, and deaths.

The first ceremony connected with a Pársi girl's first pregnancy is the *Panchmásiu* or fifth-month ceremony. On a lucky day in the fifth month her husband's parents present the girl with new clothes worth Rs. 20 to Rs. 50, or in poor families with Rs. 3 to Rs. 7 in cash. A more important pregnancy ceremony called *Agarni* takes place in the seventh month. At an hour in the morning or evening of some Thursday or Sunday in the seventh month which a Hindu or Pársi astrologer has fixed as lucky, female friends and kinswomen meet in the front hall of the husband's house. In the centre of the hall lucky chalk-marks are drawn and inside of the marks is set a low wooden stool made without metal nails. The girl stands on the stool and puts on the new clothes which her husband's parents have presented her. The clothes include a silk robe *sári*, silk trousers, a sacred shirt *sadra*, a sacred girdle *kusti*, a headcloth, a bodice or polka, and new shoes together worth Rs. 30 to Rs. 100. Garlands generally of daisies and roses are thrown round her neck and her brow is marked with red powder in which grains of rice are stuck. When the girl is dressed the women who have dressed her throw rice over her head and bless her. In blessing the girl the women perform the salutation known as *Ovanna* or (Evil) Removing. In making this salutation women spread the fingers over the head and face of the person to be blessed, raise their fingers to their temples, and crack their finger joints. Then the girl's mother-in-law or sister-in-law fills her lap with sweet-balls, a cocoanut, dried dates, almonds, and betelnuts and betel-leaves mixed with sesame seed and lemon *bijora* or pomegranate. Carrying these things in her lap accompanied by female friends and kinswomen and followed by trays of sweet-balls and a basket of wheat, the girl goes to her parents' house. At the threshold her mother or some other elderly woman waves round her head a copper or brass plate with rice and water in it, throws the contents at her feet, breaks an egg and a cocoanut, and welcomes her to the house. In entering the house the girl steps with her right foot first. She empties the sweetmeats cocoanut dates and fruit out of her lap into a winnowing fan, and, with a lamp in one hand and a goblet of water in the other, passes to the lying-in room which has been made ready for her, and, with the object of driving evil spirits out of the room, goes round it seven times pouring water all the time. Sweetmeats are given to the girl and the women who came with her, who taste them and return with the girl

Section VIII.
Pársis.
Customs.
Pregnancy.

to her husband's house. About half an hour after they are gone, a second party starts from the girl's mother's house with a complete suit of clothes for the girl's husband worth Rs. 10 to Rs. 50. The party are received at the threshold of the husband's house in the same way as the girl was received at her mother's threshold. They hand over the dress, taste the sweets, and return. From both houses sweets are sent to friends and kinspeople. Some families also ask male and female friends to dinner and spend the day as a holiday.

Birth.

When her time of delivery draws near the young wife goes to her father's house. A midwife, who is generally a Hindu of the Hajám or barber caste, is sent for and the girl is taken into the lying-in room and laid on an iron cot. When the child is born the midwife cuts the navel cord and the cord and after-birth are placed in an earthen pot and buried. The child is at once sprinkled with water and the exact hour of its birth carefully noted. A metal-plate is beaten close to its right ear and water in which a twig of the Persian *hom*[1] Asclepias acida or Sarcostemma viminale bush has been dipped is sweetened with sugar and dropped into the child's mouth. As soon as the child is born a messenger starts to carry the news to the father. The birth of a male child being always most desired, as soon as a male babe is born, any of the relations or friendly neighbours or servants hasten to convey the glad news to the father who according to his means or the joy he feels gives the messenger a rupee or more. When they hear that a child is born the husband's mother and some of his kinswomen go to the girl's. The husband's mother throws three to nine rupees on the girl's bed and distributes money among the servants. The girl's parents present the husband's mother with a robe and she returns home. If the parents are longing for a son and if the child is a boy, as soon as he is born the boy is handed to the nurse and hidden, and instead of the child some cowdung is shown to the mother.[2] The boy is then laid on a winnowing fan and is bought from the nurse for Rs. 1¼ and handed to his mother. At the same time the nurse bores both his ears with the end of an unhusked grain of rice. For five days after a birth the mother is fed on light food and the child on sugar and water. On the second day after the birth a trayfull of sugarcandy among which five or seven rupees are laid are sent from the husband to the mother. On the morning of the fifth day, in the mother's parents' house five

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[1] *Hom* water is prepared in the smaller fire temple or *Agiari* by beating in water, accompanied with recitations of texts, twigs of the Persian *hom* Asclepias acida plant. The early Persians believed that the *hom* gave great energy to body and mind. An angel is believed to preside over the plant and the *Hom yast* is devoted to its praises. The Persian *hom* is believed to be the same as the famous intoxicant the Vedic *soma*.

[2] Elderly Pársi women say that this is done to prevent the mother from going into paroxysms of joy or hysterics. This may also be done to guard the boy against the evil eye and evil spirits. The object of showing the mother cowdung probably is that any evil which there may be in her glance may be driven out by the spirit-scaring cowdung. With this practice of making a person look at cowdung apparently as an evil-eye-scarer compare the Hindu mother's remark to any one who overpraises, or as the Scotch say forespeaks, their child, 'Look at your foot, it is covered with excrement.'

Section VIII.
Pársis.
Customs.
Birth.

kinds of vegetables or *bhájis* are cooked with or without eggs or sheep's brain, fowls, small round *chappátis* or cakes, and sweet preparations of dry-ginger and wheat. These things are laid near the mother's bed in the dishes in which they were cooked. Five cakes are set at the foot of each of the four bedposts, five are thrown on the bed, and a little of the cooked food is set in the mother's dish. Then betel dry dates rice and redpowder are dropped into the mother's hands. The mother takes some redpowder and with it marks her brow, the legs of her cot, and the legs of the child's iron cradle. After this a kinswoman drops frankincense on a fire-urn and declares that the fifth day or *pachori* ceremony is over. Large quantities of all the cooked things arranged in separate dishes are sent to the husband's. In some families, especially in villages, the mother is bathed from head to foot on the fifth day. If for any reason this ceremony is not performed on the fifth day it is performed on the tenth, and called *dasori*. On the fifth or other convenient day an astrologer, who is either a Bráhman or a Pársi priest, is called and told the hour of the child's birth. On hearing the hour the astrologer draws chalk-marks on a wooden board and tells the parents several names any of which will prove lucky to the child. The parents generally choose one of the names mentioned by the astrologer. But if they are much set on some family name, they sometimes call the child by it, though the astrologer did not mention it.[1] On the night of the sixth day lucky chalk-marks are drawn at the head of the mother's bed, a nailless stool is set over the marks, and on the stool is placed a tray with a cocoanut some rice and betel and a blank paper an inkstand and a reedpen that the goddess Chhathi or Sathi that is Mother Sixth, may write the child's destiny. On the tenth a tray of sugar-cakes is sent from the husband's to the mother. Within twenty days of the birth presents called *vadhavo* are sent from the husband's, consisting chiefly of money to meet the charges to which the wife's family have been put, dresses for the child, and materials for a feast, spices, fowls, liquor, honey, and mutton, varying in value from Rs. 15 to Rs. 100. Up to the fortieth day the mother is kept in the lying-in room carefully tended but not allowed to move or touch anything. On the night after the fortieth day, the mother is bathed and purified and allowed to move among the people of the house. The sacred shirt and cord she wore at the time of the birth are buried, and all the furniture of the lying-in room except the iron bedstead and cradle is given to people of the sweeper caste. Before the child is six months old, and generally

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[1] The names are either Persian or Hindu. The commonest Persian names for boys are Ardeshir, Bamonji, Beheramji, Hormasji, Jehángir, Kharsetji, Nasurwánji, and Sorábji; and for girls Gulbái, Khurshedbái, Meherbái, Pirozbái, and Shirinbái. The commonest Hindu names for boys are Bhikháji, Dádábhái, Dhanjibhái, Dossábhái, Kuvarji, Mánekji, and Ratanji; and for girls Mithibái, Ratanbái, Rupabái, and Sonábái.

Every Pársi male, when addressed in full, has three names, as Pestonji Rastomji Ghándi, Pestonji being the personal name, Rastomji the father's name, and Ghándi literally grocer, the family name, which is generally taken from some craft or calling and which may be changed at the pleasure of the family. Like the men Pársi women have three names, their personal name and their father's name and surname till they marry, and after marriage the husband's name and surname. Unlike a Hindu woman a Pársi woman does not change her personal name when she marries.

Section VIII.
Pársis.
CUSTOMS.
Birth.

before the end of the first forty days, an astrologer, either a Pársi priest or a Bráhman, is asked to prepare a horoscope. The horoscope, which is a roll of paper about nine inches wide and ten feet long, costs Re. 1 to Rs. 2, is kept with great care in a box or press, and, before a marriage is fixed, is compared with the horoscope of the other party to the engagement. Before any important undertaking the horoscope is read over to see what are the owner's lucky days and times of life, and, if the owner falls seriously ill, the horoscope is examined to see whether he will get better or die.[1] In the third or fifth month after the birth of her child the mother goes to her husband's house, taking from her father dresses and toys for the child, a wooden cradle and bedding, and sugar-cakes and a basket of wheat. This presentation is called *Joripori* literally meaning cradle and its appurtenances. On this day, or soon after, two ceremonies called *Palli* and *Chokhiar* are performed by way of thanksgiving. The *palli* consists of preparing sweet-balls and in the morning or evening carrying some to the sea or river side and throwing them into the water with a cocoanut sugarcandy and flowers as an offering to the water spirit. In the *chokhiar* ceremony turmeric and redpowder marks are drawn on a wall of the room in which the ceremony is to be performed and in front of the marks small heaps of rice pulse and wheat are laid along a large low bench; goblets filled with water are brought by married unwidowed girls and set near each heap in two or three piles, each pile topped with a cocoanut; and near the waterpots are laid red yarn, betel, dry dates, jasmin oil, and redpowder. Four young unmarried boys *or* girls, bathed and clean-dressed, are seated in a row in front of the bench, jasmin oil is rubbed on their hands, their brows are marked with redpowder, and red yarn is wound round their right ears. They are served with cooked rice pulse milk and sugar which has previously been offered to the *Máta* or Mother that is to the spirit of the day, by throwing frankincense on a fire-urn in the room. The heaps of grain are given to the poor, and the other articles including the water in the goblets are thrown into the sea or into a river. The yellow and red wall marks remain for a week. Families who have adopted the new ideas have dropped the *palli* and *chokhiar* ceremonies.

Goths
Vows.

Married women who have been barren for some years sometimes promise, if a child is given them, to perform certain ceremonies. These promises are called *goths* or vows. The chief of these vows is the *Beheramini* vow, under which, on the birth of a child the woman lives on fruit and water for twelve days and performs some of the following rites. On the twelfth day after the birth of a child a lamp fed with clarified butter, with a tiny yellow flag waving near it, is placed near the entrance to the house. In the room in which the child was born are laid in a tray twelve twigs of the milkbush Opuntia vulgaris, twelve betelnuts and twelve betel-leaves, twelve dry dates, and some grain soaked in water. At midnight the mother with the child in her arms goes to the entrance of the house where are the lamp

[1] Except when a person dies old the horoscope is generally destroyed after its owner's death.

Section VIII. Pársis. Customs. *Goths* Vows.

and the flag, rubs some soot which is given to her from the lamp on her own and the child's eyes and returns to her room. Then each of the twelve sets of the articles in the tray are thrown near twelve entrances to the house,[1] and near each entrance an egg is broken. This has apparently also the object of guarding the child from the evil eye and evil spirits. The child who, in cases of vows like this, has not yet been laid in the cradle is now placed in it. If a woman has taken the *Khambátini Goth* or vow, as soon as the child is born a clay image is set opposite the mother's bed. Before suckling the child, drinking water, or taking medicine or food the mother asks permission of the image to do so. If a woman has taken the *Kharásni Goth* or vow on the sixth day after the birth of the child, the men of the house must eat with bare heads. If they refuse some men are paid to eat with uncovered heads. Some Pársis make a compromise between the vow and their religious duty by eating with half of the head bare. When a boy whose mother has taken a *Kharás* vow is married a goat is killed and the boy's brow is marked with its blood. These vows if once taken become hereditary in the male line of a family, that is they have to be taken by the wives of the sons and grandsons, who have to perform the rite on the birth of every child. Still the woman who performed the last vow may at any time stop the practice by performing *palli* that is by throwing frankincense over a fire-urn, offering sweetmeats, and begging that her descendants may be freed from the vow. When the child enters on its seventh month the sitting or *Besná* ceremony is performed. The child is dressed in a new silk frock and cap, its brow is marked with redpowder, and it is made to sit on a stool placed on lucky chalk-marks. As it sits the child touches a cocoanut, which is then broken. The first birthday, and all birthdays to a less extent are days of joy and feasting, and friends and kinspeople send the child presents.

Navzot Initiation.

Pársi boys and girls are received into the Zoroastrian faith between the age of seven and nine. The ceremony which consists of clothing the child with a sacred shirt called *sadra*[2] and a sacred cord called *kusti*,[3] is the Navzot or making a new believer. On the day fixerd for the ceremony the house is set in order, the family dress in their gayest, and relations and friends are called and treated to a feast. About seven in the morning the child is seated on a stone slab, and, guided

[1] If a house has less than twelve entrances the remaining sets are thrown in corners.

[2] The sacred shirt or *sadra* typifies the coat of mail with which the Zoroastrian withstands the attacks of the evil one. It is of very thin muslin for the rich and of stronger texture for the poor; it has short sleeves and falls a little below the hip. The cloth is brought from the market and the shirt is generally sewn by poor Pársi women. It costs 6 annas to Rs. 3 each. The sacred cord is of wool and is made by the wives and daughters of Pársi priests. A cord costs 6 annas to Rs. 5.

[3] In putting it on the cord is passed three times round the child's waist. At the second round two knots are tied in front and at the end of the third round two knots are tied behind. While tying the first front knot the child says in his mind 'There is only one God, and he is the creator of all good things.' When the second front knot is tied he says 'The Mazdiashni religion is the true religion.' When the first back knot is tied he says 'Zoroaster is the true prophet of God,' and when the second or last is tied 'Through my whole life I will strive my utmost to do what is good and right.' This practice is to be continued throughout life by all every time the *kusti* or cord is girded.

Section VIII.
Pársis.
Customs.
Navzot Initiation.

by a priest, offers a prayer, thanking God for the gift of life and for the beauty of the world. The child chews a pomegranate leaf swallowing the juice which, like the *hom* Asclepias acida juice, is believed to purify. After chewing the pomegranate leaf the child takes three sips of bull's urine *nerangdin* repeating between each sip the words 'I drink to make my body clean and my soul holy.' The child then recites the *Patet* or confession of sin, is undressed, rubbed with bull's urine, and bathed with cold or hot water warmed by the priest. When the bath or *nahan* ceremony is over the child is brought into the hall, where friends and kinspeople are seated on a large carpet. The child is set on a slightly raised central seat facing the east dressed in a trousers a cap and a muslin shouldercloth. The officiating priest sits in front of the child with other priests on either side of him. The priests repeat the confession of sin, the child joining in the prayer, holding the sacred shirt in its left hand. When the ceremony is over the senior priest draws near the child who rises and standing repeats the words 'The good, just, and true faith that has been sent by the Lord to his creatures is the faith which Zarthost has brought. The religion is the religion of Zarthost, the religion of Ahuramazd given to Zarthost.' As the child repeats these words the priest draws the shirt over its head. Then the child takes the sacred woollen cord in both hands, and the priest holding its hands, says 'By the name of the Lord Ahuramazd, the magnificent the beautiful the unseen among the unseen, Lord help us.' When this is over the priest repeats the sacred-thread prayer in a loud voice, the child joining him. While the prayer is being recited, the sacred thread is wound round the child's waist the ceremony ending by the child repeating the words 'Help me O Lord! Help me O Lord! Help me O Lord! I am of the Mazdiashni religion, the Mazdiashni religion taught by Zarthost.' The child is again seated and the cord-girding ends by the priest reciting blessings and throwing on the child's head rice pomegranate-seed and cocoa-kernel.

Betrothal.

Village Pársis often marry their children while still in infancy. In days gone by children were sometimes conditionally contracted in marriage before they were born. When two families agree in wishing their children to marry, they exchange their children's horoscopes, which are sent to an astrologer, generally a Pársi priest, who settles whether the marriage is likely to be fortunate. The offer of marriage may come either from the boy's or from the girl's family. It is generally made by the poorer family. If both families approve of the match and the stars are favourable the marriage is agreed to. Soon after on a lucky day, the women of the boy's family go to the girl's to return her horoscope. They take with them a suit of clothes, silver foot ornaments[1] for the girl, sugarcandy, curds, and fish as emblems of good luck, and present the dress to the girl in front of a lighted *ghi*-fed lamp into which a rupee is dropped. The cost of the clothes ranges from Rs. 15 to Rs. 100 and of the ornaments from Rs. 10 to Rs. 75. The

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1 The foot ornaments symbolise the girl's passing under the lordship of her husband.

bearers of these presents are entertained by the girl's mother with sweetmeats and a few rupees are presented to each, the total varying in value from Rs. 15 to Rs. 30. According to her means the girl's mother sends her future son-in-law a silver a gold or a diamond ring, a suit of clothes, and Rs. 5 to Rs. 25 in cash. This completes the betrothal which though not legally is practically binding.

Fore-Marriage Observances.

During the uncertain interval between the betrothal and the marriage presents of fish and other tokens of goodwill pass between the families. On a lucky day ten to fifteen days before the marriage comes the turmeric-pounding ceremony. At both houses kinswomen meet and choose four young married and unwidowed girls to pound turmeric and shake it in a winnowing fan, while songs are sung. After the turmeric-pounding the two families begin to lay in stores for the marriage feast. The time between the turmeric-pounding and the marriage day is set apart for merrymaking and during these days no ceremonies are performed in honour of the dead. About eight days before the marriage day comes the booth-building or *mandav* ceremony. A Pársi with a shawl or a woman's silk robe wrapped round his head and a redpowder mark on his brow, digs a pit near the entrance to each house, some silver and gold are thrown into the pit, and mango and *samri* Prosopis spicigera twigs are planted in it. Red and yellow marks are made on the wall and near the hole frankincense is burned and songs are sung. Either before or after the turmeric-pounding, sometimes even on the marriage day, the *Adarni* or inviting ceremony is performed. On the *adarni* day the mother of the boy with kinswomen and friends and with music goes to the girl's and dresses the girl in clothes and ornaments. The girl's mother entertains the party with sweatmeats and presents the boy's near kinswomen with dresses. After they leave, a party of kinswomen and friends set out from the girl's with clothes for the boy who in return presents the girl's mother with a dress. Next day the girl's mother returns this dress to the boy's mother accompanying it with a few rupees, as it is thought wrong for the girl's parents to receive presents from the boy's side. On the third day before the wedding a suit of clothes and a large silver coin, a Persian *rihal*, a Mexican dollar, or a five-franc piece, are sent to the bride, who wears the coin round her neck till the marriage ceremonies are over. Towards evening the women of the family seat the boy and girl in front of their respective houses, rub them with the turmeric which was pounded fifteen days before, and bathe them with fresh water. When the bathing is over they are seated on a wooden nail-less stool, are lifted into the house by four married and unwidowed girls, and carried seven times round the lucky chalk-marks in the centre of the hall. A basin filled with clarified butter and raw sugar is held near them, frankincense is burnt before them, and they are asked to foretell what the various grains will cost during the year. If the bridegroom and bride are grown up, the bridegroom's turban or the bride's robe or *sári* is laid on the wooden stool and carried round the chalk-marks. Next evening, in their own houses, the boy and the girl are again seated on stools and piles of sugar cakes and sweetbuns or *polis* are laid in front of them and yarn is wound

Section VIII.
Pársis.
Customs.
Fore-Marriage Observances.

round them. The sugar cakes and buns are handed round among friends and relations. A small dish of *khichri* mixed rice and pulse is cooked and in the mixture a lighted wick fed with clarified butter is set and placed near the boy or the girl. The feet of the boy or of the girl are made to rest on an earthen dish in which are a cowdung cake, a rice-biscuit *sario,* and a gram-biscuit *papat.* Along with four married girls the boy and the girl are made to eat mixed rice and pulse *khichri* and gram biscuits. As they rise they are made to break the earthen dish under their feet; the wick in the pulse and rice dish is put out, and the pulse and rice is made into a ball and eaten by women as a cure for barrenness. The next day is spent in religious rites and ceremonies performed by priests or *Mobeds* in honour of ancestral spirits who are called to bless the marriage. At the same time five seven or nine clay jars filled with water are set in a row marked with yellow and red, and crowned with rice-biscuits gram-biscuits and sugared wheat-cakes. Some of the women hold a new *sári* or silk robe over the pots. One of the women beats a copper dish, and, calling them by name asks the ancestral spirits to attend. One woman comes running in barking like a dog. The other women drive her away, and with fun and laughing eat all the things they can lay their hands on.

Marriage.

On the fourth day the marriage ceremony is performed. During these four days, if the families are rich, or only on the marriage day if they are poor, large parties of friends and kinspeople are asked to dine and sup. On the day before the feast the women of the family go to their female friends and ask them to join the marriage ceremonies and feastings. The men are called by a priest, who with a list of names goes from house to house and gives the invitation. Near relations and leading members of the community are visited and invited by the father or some member of the family. In towns some families send printed notes of invitation. At dawn on the wedding day the women of both families sit in their houses on a carpet, singing songs describing the festivities and asking blessings.[1]

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[1] The following is the substance of one of the most popular marriage songs:

O maidens, the luck-bringing sun has risen; he has risen on our joyful garden; he has risen at the gates of God. Now the cool west wind brings blessings, and the luck-bringing sun shines over the Fire-Temple, over the sea, over the gates of the father and father-in-law, over the marriage porch, over the children and grandchildren, over the married women, over the whole families of the bride and bridegroom, over the neighbours and the streets and suburbs, over sovereign and subjects, over governors and officials, over mother-earth and over mountains and hills. With fresh *champa* and jasmin, with trays of pearls rice and redpowder, we welcome the sun and the west wind. How do we know that the joyful west wind blows? By the note of the *koel* on the mango-tree, by the song of the women in the house, by the noise of fifes and drums in the marriage porch, by the music of the flute in the woods, by the clashing of cymbals in the marriage porch, by the pearls strewn at the threshold, and by the trays full of *champa* flowers and crysanthemums. Now in the large hall where are trays of *champa* flowers and crysanthemums the father of the bride comes, the priests recite prayers, and the bride's father gives alms and offers bright rupees. The mother of the bride wears a necklace of nine strings and the priest recites prayers over the bride and bridegroom; the bride's mother gives the priests presents of rupees and shawls and scarfs. The bride's mother gives coins shawls scarfs turbans rich robes and necklaces to the son-in-law and his father and mother. In the evening the porch is adorned with sugarcandy betelnuts and leaves dry dates and rice. Nobles, merchants, and bankers attend and honour the wedding.

At their homes the bride and bridegroom undergo the same purification as when they were invested with the sacred shirt and cord. At both houses carpets are laid and rows of benches are set in the streets and neighbouring verandas. About four in the afternoon the male guests dressed in white robes reaching to their feet and girt round the waist with a long white cloth, begin to come and take their seats on the carpets and benches. While the guests are gathering, a party of women come from the bride's to the bridegroom's, one of them bearing in a large tray presents of clothes and a silver or copper-brass hair-comb and a pot of curds, and another carrying, one over the other, three water-pots filled with water, the topmost crowned by a cocoanut. The water pots and the cocoanut are marked with red and yellow powder. This procession is called *sopára*. While they stand at the door of the house the bridegroom's mother or some other near relation waves over the head of the present-bringer a small tray filled with water and with a few grains of rice in it, throws the water at her feet and breaks an egg and a cocoanut. When they have entered the bridegroom is called to dip his fingers in the water goblets, and while he dips them he drops one to five rupees in the water which belong to the bride's sister. The women give and receive presents and return to the bride's. Between five and six in the evening the male guests who have met at the bridegroom's with native music, and sometimes in the larger towns with music played on European instruments, follow the bridegroom and the high priest to the bride's. Before the party starts a fisherwoman appears and holds a fish near the bridegroom for good luck, and for her service is given a few rupees. When the bridegroom begins to move a cocoanut a few sugar-cakes and dry dates are waved round his head and thrown away. The bridegroom, who is called Var-Rája or the marriage chief, is dressed in new clothes, a Masulipatam cloth turban, a long white robe falling to his ankles with a strip of white cloth about a foot broad wound many times round his waist, a shawl thrown over his left arm, a garland of flowers round his neck, a red mark on his brow, and a bouquet and cocoanut in his right hand. Sometimes the bridegroom goes to the bride's on horseback, his place in the procession being after the male and before the female guests. The female guests follow the men, the bridegroom's mother leading them holding in her hands a large brass or silver salver containing a *paro* or paper-cone of sugarcakes betelnuts and leaves dry dates and rice with a suit of clothes for the bride and jewels generally worth Rs. 300 to Rs. 1000. At every street corner, to appease evil spirits, a cocoanut is waved round the bridegroom's head, broken, and thrown away. On reaching the bride's the bridegroom is led to the door, the men of his party take their seats on carpets and benches, and the women stand behind the bridegroom at the door. At the threshold, as the bridegroom enters, the bride's mother waves seven times round his head a copper-brass plate with rice and water in it, throws the contents under his feet, breaks an egg and a cocoanut, and welcomes him into the house asking him to set his right foot first and puts a ring on his finger. The bridegroom's father seats the bride on his lap if she is a child, and presents her with gold and silver ornaments. After this the wedding ceremony begins.

Section VIII.
Pársis.
CUSTOMS.
Marriage.

Bouquets and betel-leaf are handed to all male guests. The women sit round on carpets, and in the centre the bride and bridegroom are seated on chairs facing each other. Their right hands are tied together with cotton thread and a curtain-like cloth is held between them. One priest posts himself near the bride and another near the bridegroom. While reciting prayers they pass twisted thread seven times round the bride's and bridegroom's chairs. When this is over the bride and bridegroom are shown a small basin containing clarified butter and molasses, one of the priests drops benjamin on a fire censer, and the bride and bridegroom throw rice over each other. Whoever is quickest in throwing the rice is supposed to be likely to rule. The guests closely watch their movements and reward their sharpness by laughter and applause. When the rice-throwing is over the bride and bridegroom are set side by side, two priests stand before them with a witness on each side holding brass plates full of rice. The two priests pronounce the marriage blessing in old Persian and Sanskrit, at each sentence throwing rice on the bride's and the bridegroom's heads.[1] At intervals in the midst of the blessing the

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[1] The words of the marriage prayer are: In the Name of God. May the Creator Ahuramazd give you many children, with male grandchildren, much food, friends with heartpleasing body and face, walking through a long life for a hundred and fifty years. On the day N.N., in the month N.N., in the year N.N., since the king of kings the ruler Yazdezard of the stock of Sásán, a congregation is come together in the circle of the fortunate town N.N., according to the law and custom of the good Mazdayacnian religion, to give this maiden to a husband. This maiden, this woman, N.N., by name, according to the contract of two thousand Nisapurian gold *dinars*.

Do you join with your relations in agreement for this marriage, with honourable mind, with the three words, to promote their own good deed for the believing N.N. this contract for life ? Do you both accept the contract for life with a fair mind that to both of you pleasure may increase ?

In the name and friendship of Ahuramazd. Be ever shining, ever increasing, ever victorious. Learn purity. Be worthy of praise. May the mind think good thoughts, the tongue speak good words, the works be good. May wicked thoughts haste away, wicked words be lessened, wicked works be burnt. Be purity praised and sorcery scared. Be a Mazdayacnian. Accomplish works according to thy mind. Win for thyself property by right-dealing. Speak truth with the rulers and be obedient. Be modest with friends clever and well-wishing. Be not cruel. Be not wrathful. Commit no sin through shame. Be not covetous. Torment not. Cherish not envy ; be not haughty ; treat no one despitefully ; cherish no lust. Rob not the property of others ; keep thyself from the wives of others. Do good works with good energy. Impart to the Yazatás and the faithful (of thine own). Enter into no strife with a revengeful man. Be no companion to the covetous. Go not in the same way with the cruel. Enter into no agreement with one of ill-fame. Enter into no work with the unskilful. Combat adversaries with right. Go with friends as is agreeable to friends. Enter into no strife with those of evil repute. Before an assembly speak only pure words. Before kings speak with moderation. From ancestors inherit a good name. In nowise displease thy mother. Keep the body pure in justice.

Be of immortal body like Kai-Khosru. Be of understanding like Káus. Be shining as the Sun. Be pure as the Moon. Be renowned as Zarthost. Be powerful as Rustam. Be fruitful as the earth. Let your friendship with friends brothers wife and children be as the union of body and soul. Keep always the right faith and a good character. Recognise Ahuramazd as ruler and Zarthost as lord, and put an end to Ahrimán and the evil spirits.

May Ahuramazd send you gifts, Bahman thought, Ardibehist speech, Sharevar works, Spendârmad wisdom, Khordâd sweetness and fatness, Amerdad fruitfulness. May Ahuramazd bestow gifts on you, Ádar brightness, Ardvisûra purity, the Sun rule, the Moon increase, Tir liberality, Gosh temparance. May Ahuramazd give you gifts, Mithra

Section VIII.

Pársis.

CUSTOMS.

Marriage.

bridegroom and bride are asked in Persian, Have you chosen her? and Have you chosen him? They answer in Persian or if they are too young their mothers answer for them 'I have chosen.' When the marriage blessing is over the bride's sister under the pretext of washing the bridegroom's feet with milk, steals one of his shoes and does not let it go till she is given a rupee. The bridegroom, leaving the bride at her father's house, starts for his own house with his friends and a bright array of torches. A feast is given at both houses and about midnight the bridegroom goes back to the bride's with some friends. The whole marriage ceremony described above is repeated. When this is over the bridegroom's and bride's robes are knotted together and the whole party returns with them to the bridegroom's.[1] The bride and bridegroom are made to feed each other from a dish of rice curds and sugar called *dahi kumlo* literally curds, and they hunt for a ring which each in turn hides in the dish and then gamble to show who is quicker and luckier. On the marriage evening friends and relations present shawls and rupees to the parents of the bridegroom and bride. The presents are carefully noted that on like occasions suitable return presents may be made. On the eighth morning after the wedding the wife goes to her parents' house and returns in the evening with a large vessel filled with wheat having its mouth covered with silk. From both houses sweet-bread and other choice

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fortune, Srosh obedience, Rasn conduct, Farvardin strength, Behrám victory, Rám joy, Bad might. May Ahuramazd bestow gifts on you, Din wisdom and majesty, Arshesangmud skill, Astat virtue, Asmán activity, Zamiád firmness, Mahrespant forethought, Anérán beauty of body.

Good art thou: mayest thou maintain that which is better for thee than the good, since thou fittest thyself worthily as a Zaota (performer of religious ceremonies). Mayest thou receive the reward which is earned by the Zaota as one who thinks speaks and does good.

May that come to you which is better than the good; may that not come to you which is worse than the evil; may that not come to me which is worse than the evil. So may it happen as I pray. Spiegel's Avesta, 173 - 175.

[1] The girl's portion of the presents is sent with her either at this time or four days before or on the morning of the marriage day. The girl's portion includes a bedstead, a box or press, a cane basket, cooking and water vessels filled with wheat or rice, a pot of raw sugar, a tray of sugarcakes, a thin green bamboo, and a suit of clothes for the boy and his relations, the whole worth Rs. 150 to Rs. 500 or more. During the first year after the betrothal on twenty-one occasions presents are sent to the girl's house by the boy's parents and on five occasions presents are sent to the boy's house by the girl's parents. The twenty-one occasions on which presents are sent to the girl's house by the boy's parents are, on the betrothal day when returning the horoscope; on the Adarni or the fifth day preceding the marriage day; on the Varni or the fourth day preceding the marriage day; on the Navazot or initiation; on the evening of the marriage day; on the midnight of the marriage day; on the Várovár or eighth day after the marriage; on the husband's birthday; on the first new-moon day; on Jamshedi Navroz; on Meher Jasan; on Abán Jasan; on Adar Jasan; on Bahman Jasan; on Zoroaster's anniversary; on Navroz the last day of the year; on Khordadsal; on Holi; on Cocoanut Day; on Dassara; and on Dewali.

The five occasions on which presents of clothes are sent to the boy's house by the girl's parents are, the Navzot; the Adarni; the evening of the marriage day; the Navroz the last day of the year; and the husband's birthday. All the presents made to the wife are returned to the husband if she dies before him, and remain with the wife if the husband dies before her. During the lifetime of husband and wife all presents, either of clothes or ornaments, made to the wife at the time of her marriage or on the occasions above mentioned, though at her disposal for use on other subsequent festive occasions, remain in the custody of her parents so long as the parents are alive.

Section VIII. Pársis. Customs. *Marriage.*

dishes are taken to the sea or to a river side and offered to the water spirits. In the evening at both houses relations and friends are feasted. On the first Behrám that is the twentieth day of the month after the wedding, friends and relations are called to a feast. No chairs or tables are used at wedding feasts. A strip of cloth half a yard wide is spread on the ground and the guests take their places in a row. The women and children dine first and when they have dined the men are called. Before each guest a piece of plantain or other leaf is spread, and, on the leaf, the servants lay a portion of each course. When all the courses are served the guests begin to eat. While the male guests are eating, small copper cups of the size of wine glasses are filled with *mowra* Bassia latifolia liquor and the toast 'Glory to God' is drunk. As soon as this toast is drunk the cups are refilled and four more toasts, 'The Bride and Bridegroom' 'The Fire Temple' 'The Host' and 'The Guests' generally follow. What with presents of dresses and ornaments, with feasting and other charges, the poorest Pársi can hardly marry his son for less than Rs. 400 or his daughter for less than Rs. 250. A middle class marriage costs Rs. 800 to Rs. 1200 and a rich marriage Rs. 1500 to Rs. 4000.[1]

Polygamy Prohibited, A.D. 1865.

Among Pársis polygamy is forbidden. The authority of religion and custom which was against polygamy was often set aside till polygamy was made illegal under the Pársi Marriage and Divorce Act (XXV.) of 1865. When a wife or a husband dies remarriage is allowed and practised. The marriage of a bachelor and a maid and the marriage of a widower and a maid are called *Sháházan* or royal marriage; the remarriage of a widow, whether she marries a bachelor or a widower, is called *Chakárzan* marriage or *Nantra.*[2] A widow's marriage differs from a maiden's marriage in the following particulars. The ceremony is performed once not twice and at midnight instead of in the evening. During the ceremony the bride should be helped by a remarried widow and not by a virgin or an unwidowed woman. The *sari* or robe which the bride wore during the ceremony is washed as soon as the ceremony is over, as it is unlucky for any one to use it before it is washed; while the blessings are being repeated the rice is thrown from below instead

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[1] The chief details are: Dress Rs. 200 to Rs. 300, ornaments Rs. 500 to Rs. 2000, and feasting Rs. 700 to Rs. 1000.

[2] These are the only two forms of marriage at present in use among Gujarát Pársis. From the *Ravayets* or Precepts, of which an account is given under Religion (Above page 212) it seems that in earlier times there were five forms of marriage: (1) *Pádshazan*, the royal wedding the same as *Sháházan*, that is the first marriage of a boy and girl. It is recognised in both worlds. The merit of good deeds performed by a child born of this marriage redound to the parents. (2) *Yukzan*. If a man has a daughter and no son the marriage of the daughter is called *Yukzan*, because her son will be adopted by her father and made his heir. (3) *Chátkarzan* or the marriage of a widow with a widower. (4) *Setarzan*. If an unmarried boy dies a girl is at once united to him as his wife and their names are pronounced together as husband and wife in the boy's funeral service. The girl can remarry but only in the widow-marriage form. (5) *Khudash-rae-zan* literally girl's choice is a marriage made not by the parents but by the girl's choice. The Ravayets or Precepts order the high priest to unite such a pair even though the parents object. After the birth of a child from this union a second marriage ceremony should be performed. The second ceremony is given the rank of *Sháházan* or *Pádshazan* that is of a first marriage.

of from above as in the royal or maiden's wedding. The dress to be presented to the bride is not taken in a salver as in a maiden's wedding but in a deep basin, so that it may not be seen. When a bachelor marries a widow, on the evening before the wedding he is married with *Sháházan* or royal rites to a twig of the *samri* Prosopis spicigera tree and at midnight is married to the widow with the second marriage rites. No children of the remarrying pair may be present during the remarriage ceremony, as it is believed that if any are present disagreements will arise between the children and the stepfather or stepmother.[1]

Death.

When life has gone the body is washed, carried to the ground floor of the house, dressed, wrapped in old freshly-washed white cotton cloth, and laid in a corner of the front hall either full length or with the legs crossed. When the floor of the hall is of earth the spot on which the body is to be laid is marked off by drawing a line round it. The surface of the enclosed space is broken and on it the body is laid. If the floor is of cement or of stone the body is laid on one or two stone slabs which are set on the floor, and the ground covered by the slabs is marked off by a line drawn with an iron nail. A wooden floor, either plain or covered with stone slabs is never used for laying out the dead. The body is laid north and south with the feet towards the north. A lamp fed with clarified butter is kept burning at the head and a priest repeats prayers and burns sandalwood and benjamin in a censer in front of the body. Except when a death happens at night the body should be carried to the Tower of Silence as soon as possible after death. The bier-bearers must always be Pársis. They are known as *Nasesálárs*[2] and are paid and set apart as body-carriers by the Pársi Pancháyet or local board. When the Tower of Silence is at a distance, the body is sometimes carried in a bullock cart, which is immediately after broken to pieces and buried near the Tower. When a body is carried on men's shoulders the number of bearers must not be less than four in the case of an adult or two in the case of a child. When the body is taken in a cart the number of bearers must be not less than two. In places within easy distance of a Tower of Silence, the bearers bring an iron

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[1] Most of the particulars in which widow-marriage ceremonies differ from the ceremonies in a marriage between a bachelor and a maid seem traceable to the fear of the spirit of the first husband which is strong among all classes of Hindus. Details are given in the Sholápur Gazetteer, XX. 524-527.

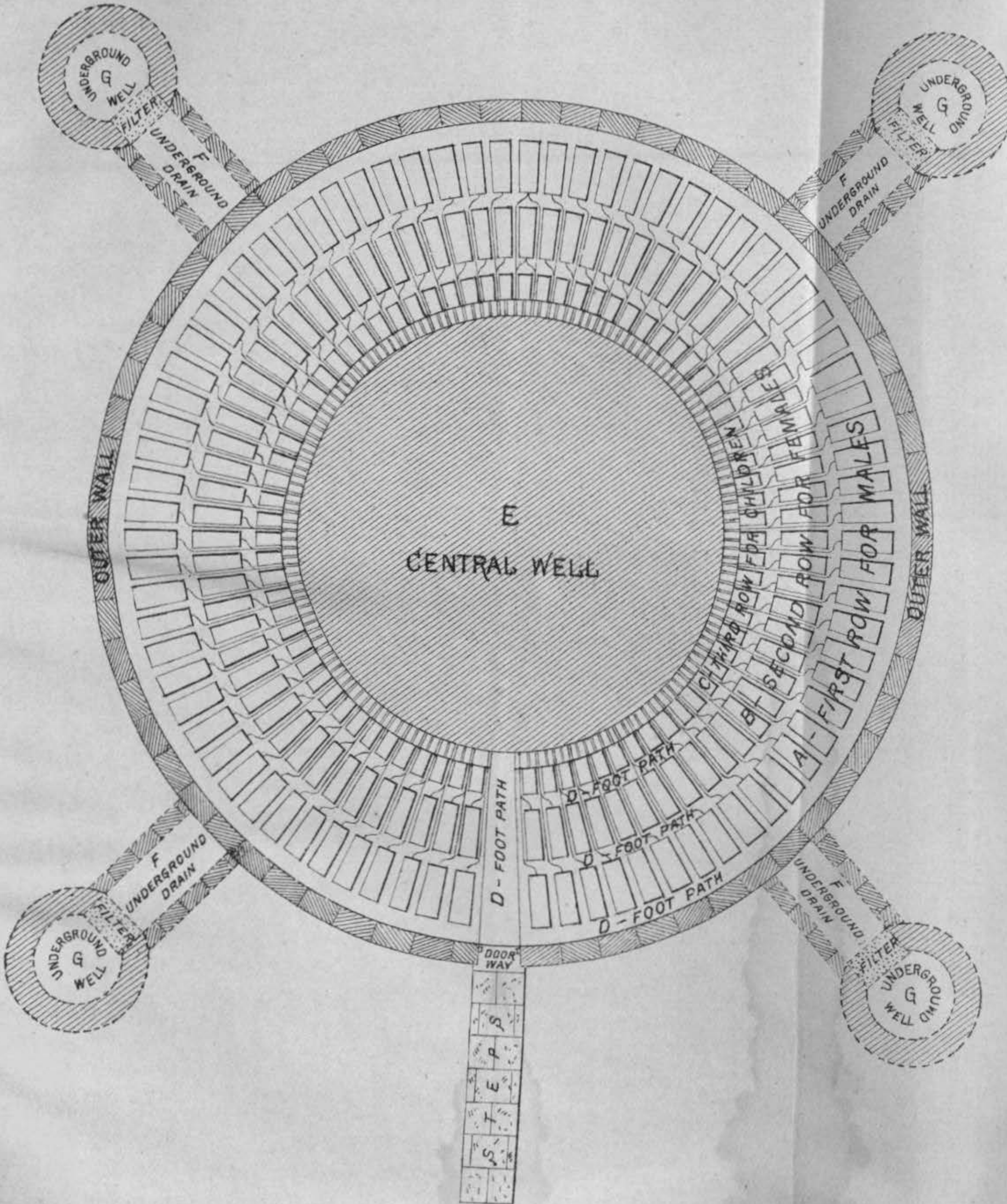
[2] The Nasesálárs are always laymen. The priestly class is entirely free from the duty of carrying the dead. Poor and destitute laymen become body-carriers. Washing the dead, carrying them to the Tower of Silence, and keeping the Tower in order, Pársis consider defiling duties. After he touches a dead body until he has been purified the body-carrier remains aloof and is not allowed to touch anything or anybody. After he has purified himself by rubbing himself with cow's urine and washing with water the Nasesálár mixes freely with other Pársis except that at public dinners they eat by themselves at a distance from the rest. The office is not hereditary. Bearers were formerly paid by the mourning family. Now they receive fixed monthly wages, and are servants of the Pársi local boards who distribute them according as their services are required. When carrying the dead the Nasesálárs are dressed in white, and they either wear gloves and stockings or wrap linen round their hands and feet. Their every-day dress is like that of other laymen, except that they are not allowed to shave either the head or the face. Before he becomes a body-carrier a Nasesálár goes through the *Barasnum* cleansing ceremony.

Section VIII.
Pársis.
CUSTOMS.
Death.

bier and lay it near the body. The bier is a plain iron bedstead without the canopy, standing about six inches from the ground and with two long side-rods to rest on the bearers' shoulders. The women of the family and their friends sit on carpets within doors a little way from the body wailing and crying. The men and their friends sit outside and in the streets in long rows on benches or on carpets. A number of priests attend and say the prayers for the dead. Two of them, chosen for the occasion, stand at the threshold opposite the body and the bier, and begin reciting the Ahunvat Gátha a portion of the Yasna which is called *Gehsárná*. In the midst of the recitation the two priests turn round, the attendants lay the body on the bier, and a dog is brought to look on the face of the dead and drive away evil spirits. Then the two priests again turn towards the body and recite. When the reciting is over the priests leave the door, and the wailing and crying which has ceased for the time begins afresh. The male friends of the dead go to the door, bow, and in token of respect for the dead raise their two hands from the floor to their heads. After the body is laid on the bier it is covered with a sheet from head to foot. The two attendants bring the bier out of the house, holding it low in their hands, and make it over to four more bearers outside, who like the two attendants are dressed in freshly-washed white clothes. All the men present stand while the body is taken from the house and bow to it as it passes. The body is carried feet foremost, and after the body follow priests in their white dress, and after the priests the friends of the dead. All walk in couples, each couple holding the ends of a handkerchief. At the Tower of Silence, which is generally some way from the town, the bier is set down at a little distance from the door. When all have again bowed to the dead, the bier is taken by the bearers into the Tower where the body is lifted from the bier and laid on the inner terrace of the Tower.[1] The clothes

[1] The Pársis call the Tower of Silence *Dokhma* a Zend word meaning tomb. Before the foundations of a Tower of Silence are laid a circle representing the outside wall of the Tower is marked on the ground and in the centre a deep pit is dug. This when lined with masonry becomes the central pit *bhandar* of the Tower. All along the circumference a ditch is dug wide enough to hold the foundation of the Tower wall. Then at each of the four corners, in the south-east south-west north-west and north-east a ditch is dug connecting the central pit and the circumference. On the day fixed for laying the foundation a large number of people meet. Two specially purified priests go into the central pit and drive a long iron nail into the bottom of the pit and afterwards drive a similar iron nail at the south-east south-west north-west and north-east points of the circumference. In the part of the circumference between each of these four corner points the priests drive in quincunx order two rows of smaller nails, five nails in the inner and four nails in the outer row. Along each side of the four ditches which join the central pit with the circumference, they fix thirty-two nails, and drive a nail at the end of the connecting ditches nearest to the central pit. In all three hundred and one nails are driven into the ground. A long piece of yarn prepared by twisting together a hundred-and-one threads is first passed by the two priests through a hole in the big nail at the south-east and to this nail one end of the threads is tied. The priests then draw the thread south out and in along the nine nails up to the big nail at the south-west corner, then along the nine nails up to the big nail at the north-west corner, then along the nine nails to the big nail at the north-east corner, and so along the last nine nails back to the big nail at the south-east corner. A second round is repeated in the same order. In the third round the priests again start from the south-east nail but first go along thirty-two nails on either side of the first connecting ditch and the nail at the top of it; then to the nine nails at the south up to the big south-west nail and along the thirty-two nails on either side of the second connecting ditch and the nail at the top

GROUND PLAN
of a
TOWER OF SILENCE.
View of the Interior.



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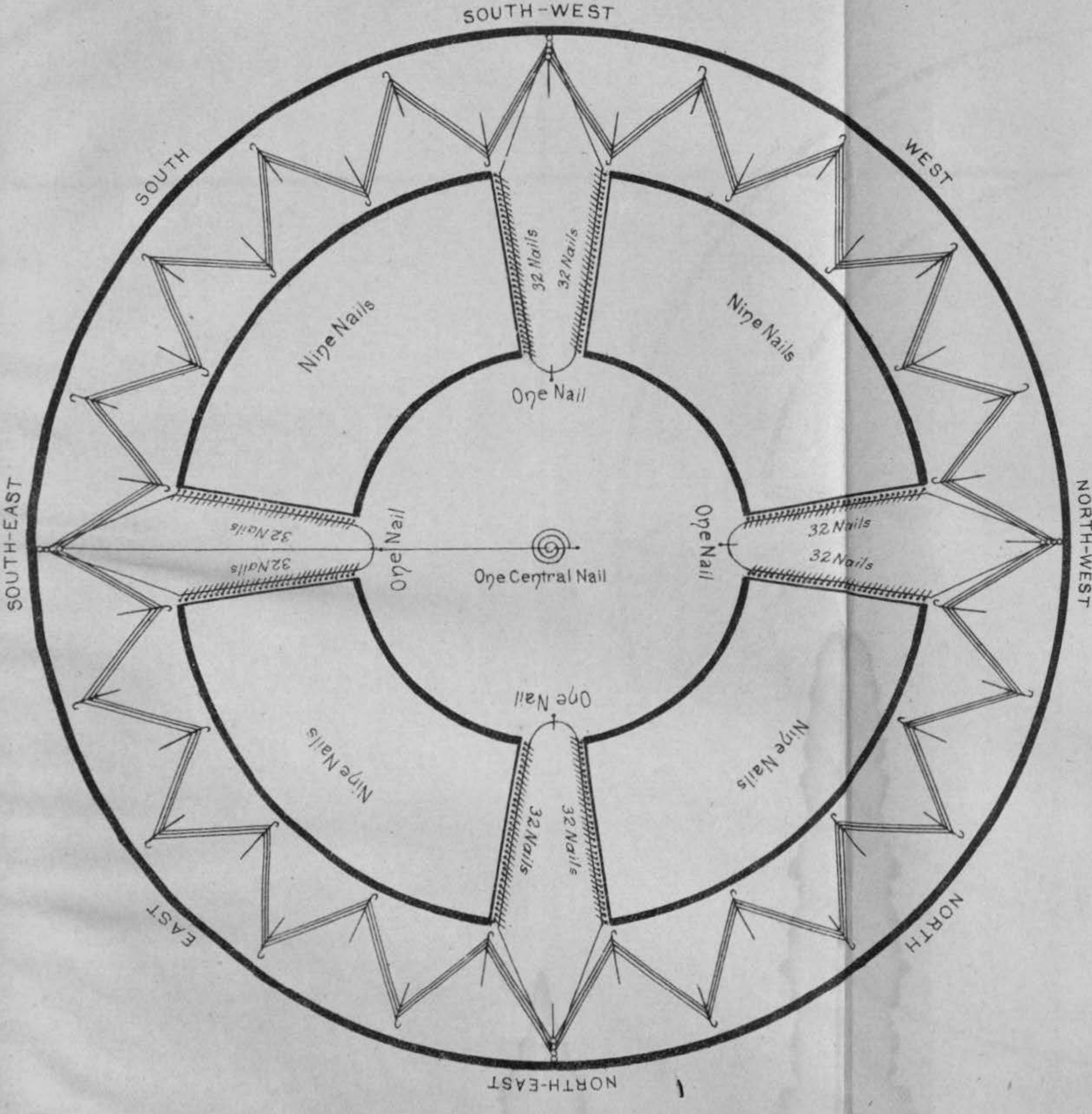
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GROUND PLAN
OF A
TOWER OF SILENCE

VIEW OF THE FOUNDATIONS.



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are torn off and the body is left to the vultures. After the body is laid in the Tower, before they return to their homes each of the funeral party has a little cow's urine poured into the palm of his left hand and recites the *Nerang* prayer. They wash their face hands and feet at a well near the Tower, and repeat the *kusti* prayer. They then go home. On reaching home they do not enter the house till they have again washed their face hands and feet and again repeated the *kusti* prayer. They then enter the house and at once bathe and change their clothes. Men who have been at a funeral cannot eat work or mix with their friends till they have bathed, and their clothes must be washed before they are again used. When a married man dies his widow at once breaks her glass bangles and in their stead wears gold or silver bracelets. While she remains a widow, that is until she remarries, a widow does not take part in any ceremonies connected with joyful occasions. Every morning for three days after a death rice is cooked and laid in the veranda for dogs to eat. The place in the house where the body was laid is railed off and is not used for one month if the death occurs

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of it; then along the nine nails at the west up to the big north-west nail and along the nails on either side of the third connecting ditch and the nail at the top of it, and then along the nine nails at the north up to the big north-east nail and along the thirty-two nails on either side of the fourth ditch and the nail at the top of it; then along the nine nails at the east and back to the big south-east nail. After going round this nail the thread is carried to the big nail in the centre of the pit, and all that remains of the yarn is wound round it. This ends the foundation ceremony. During the whole process of fixing the nails and passing the yarn along them the two priests continue to recite sacred texts. A diagram is attached showing the position of the 301 nails. The central pit which is about 150 feet in circumference is lined with masonry to a depth of six to eight feet. The space round the pit is filled to the level of the pit mouth. This platform is paved with stone slabs which converge from the circumference to the centre leaving narrow spaces for the liquid matter to drain to the centre. Round the outer edge a wall hides the inside of the tower from view. The tower is entered through a high iron door to which a flight of steps leads. Dead bodies are laid upon the stone platform which is about 300 feet in circumference and divided into three concentric rows, the outermost for men, the next one for women, and the innermost for children. After the flesh is eaten by the vultures the dry bones are thrown into the central pit which is connected by underground passages with four wells built at some distance from the tower. At some distance beyond these wells, fronting the entrance of the tower, is a vaulted building in which a lamp is kept burning at night whose rays pass into the tower through holes in the iron door. After the tower is finished the whole of its inside is first washed with cow's urine. After it is dry it is washed with water. Then for three days the Yasna and for three nights the Vandidád are recited by the priests in the tower. On the fourth day it is formally opened with a *jasan* ceremony. Now the tower is closed to all but Pársis and is fit to receive the dead. After the first dead is deposited in it, it is closed even to Pársis except to the corpse-bearers or Nasesálárs. A diagram is attached showing the inner arrangements of a tower. Pársis from all parts crowd to the place to witness the ceremony of opening a new Tower of Silence. The belief is general that to see the foundation and tower-opening ceremonies cleanses from sin and that any one who has seen seven tower ceremonies goes to heaven. The Pársis are very careful regarding the first body that is laid in a new Tower of Silence. On no account may the first tenant of the Tower be a young person. If the first body exposed is a young person many Pársi boys and girls will die. The first body laid in a new tower should be an old person, because, it is said, death has few terrors for the aged. The next best corpse with which to open a tower is the body of an infant, because in that case life has scarce begun. Another belief about children is that the mother of the child whose body is first laid in a new tower ever after remains barren. After a tower is finished and until it is used the top is carefully covered so that no dead animal or other unclean thing may fall into it.

The Pársis have (A.D. 1898) 118 Towers of Silence and twenty-eight burial places. Details are given in Appendix II, page 252.

Section VIII.
Pársis.
CUSTOMS.
Death.

between the eighth and the twelfth month of the year and for ten days if the death occurs between the first and the seventh month.[1] During the time the place is thus set apart a lamp is kept burning on it and a jar filled with water and with flowers in its mouth is set where the head of the deceased lay.

About three in the afternoon of the third day after death a meeting is held in the house of mourning. The guests seat themselves on benches chairs and carpets, and recite prayers of repentance on behalf of the dead. While the guests are praying, two priests if the dead was married and one priest if the dead was unmarried, lay several trays of flowers and one or two censers or incense-burners in front of the spot where the body was laid, or in the hall of the fire-temple, and, standing opposite the censer and flowers, recite prayers. When the prayers are over, the son or the adopted son of the deceased bows before the high priest, who makes him promise to perform all religious rites for the dead.[2] The friends of the deceased then read a list of charitable contributions in memory of the dead. This ceremony is called *Uthamna* Rising from mourning. The flowers in the trays are handed round and the people are sprinkled with rosewater and retire. To the priests and the poor the rich distribute alms and sacred shirts. Next morning before dawn, white clothes, cooking and drinking vessels, fruit and wheat cakes called *darun* are consecrated to the dead in the fire-temple. A suit of clothes and a set of vessels are given to the family priest. The rest are used by the family and the fruit and cakes are eaten. After this is over, about four in the morning the grief-raising ceremony is repeated. For three days after a death except for dogs no food should be cooked in the house of mourning. What food is required is as a rule sent cooked by near relations. During the three first days of mourning no relation of the dead, wherever he may be, eats flesh. For the first ten days and sometimes longer, female friends and relations come to the house of mourning and are received in the hall by the women of the house, and remain there from morning to noon. Similarly kinsmen and friends call at the house for a few minutes in the morning and evening for the first three days. They are received by the men of

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[1] The proper reason why the spot where the dead lay is so much longer unclean, that is haunted, during the latter part of the year than during the earlier months is that during the southing of the sun the great spirit-scarer, as his scaring power grows less the power of the spirits increases and the dead refuses to leave his old home. Hindus preserve the same belief by saying that during the later or southing months heaven's gates are closed and the dead cannot get in. But according to the Pársi scriptures the soul departs from this world on the dawn of the fourth day. The ground remains unclean because of the 'Daruze nasas' the evil spirit that haunts burial-grounds or grounds where a corpse has lain, or in other words, the contamination of the earth and the air caused by a corpse. This 'Daruze' is scared away by the spirit-scaring sun, or the contamination is removed by the drying power of the sun. This power is weaker during the southing of the sun, or during the later part of the year than during the earlier months, and hence the ground is considered as remaining unclean longer in the former than in the latter case.

[2] Pársis believe that a man cannot be saved unless he has a son. If he has no son a Pársi must adopt one of his blood relations, or failing that a distant relation, or failing that any Zoroastrian. The adoption must be declared at the *uthamna* or third day ceremony.

the house and seated in the veranda or near the veranda on carpets benches or chairs. At morning, noon, evening, midnight and at four in the morning priests are engaged to recite prayers during the three first days. On the fourth day a feast is held especially for priests, and friends are also asked to join in it. A little of the food cooked on this day is sent to all relations and friends who make a point of eating or at least of tasting it. On the tenth and the thirtieth day after death, the death-day in each month for the first year and every yearly death-day ceremonies in honour of the dead are performed.

SECTION IX.—COMMUNITY.

Section IX.
Pársis.
COMMUNITY.

TILL A.D. 1865 in all parts of Gujarát, and still in parts of the province which belong to the Gáekwár, local councils called *anjumáns* or *pancháyets* settled all Pársi social and religious disputes. In A.D. 1855 the spread of European ideas and the decline of the power of the leading families among the Bombay Pársis resulted in the formation of a Pársi Law Association. After ten years, as the representations of this body seemed to express the wish of the more powerful and intelligent section of the community, Government passed two Acts, the Pársi Marriage and Divorce Act of 1865 and the Pársi Succession Act of 1865, defining amending and making conformable to Pársi customs the law relating to Pársi marriage, divorce, and succession. Since 1865 the Pársi communities in Imperial Gujarát bring all disputes regarding marriage and succession to the regular law courts, where, in accordance with the procedure provided under these Pársi marriage and succession acts, the Judge is aided by Pársi delegates nominated by Government after consulting the leaders of the local community. In the Pársi settlements within the limits of the Gáekwár's territory, disputes regarding marriage are still settled by the local councils. In Navsári, which is the earliest and one of the most important Pársi settlements, the council or *anjumán* is composed of the high priest *dastur*, and the leading priestly family of the *desáis* as chief members, and the representatives of some other priestly families as members. If the matter in dispute touches the excommunication of a member of the community or some other point of public importance, the meetings are attended by all adult male Pársis. Meetings to allow remarriage, to hear complaints of priestly irregularities, and other matters of less importance are attended only by the leading members. The local council of Navsári has the special power of forbidding the marriage of a widow or a widower unless the council is satisfied that all claims for ornaments or clothes brought by the relations of the former wife or husband have been settled. In Navsári and other Pársi settlements in Gáekwár territory the local council *anjumán* regulates the succession to property and in disputed cases decides who shall be declared the adopted son. In marriage disputes it tries to effect a friendly settlement of quarrels between husbands and wives and exercises a check on bigamy. The council has not power to annul a marriage with a second wife during the lifetime of a former wife, but, on pain of being cut off from all social and priestly rites and from the use of the fire-temple during his life and of the Tower of Silence after his death, they can force the bigamous husband to provide a maintenance for his first wife. Since the passing of the Pársi Marriage and Succession Acts of 1865 none of these powers have been exercised by

the local councils in Imperial Gujarát. In fact the local councils in Imperial Gujarát now occupy only the position of trustees of the public funds belonging to the several communities. The funds of the Surat Pársis have been in charge of the trustees of the Pársi Pancháyet at Bombay since A.D. 1841, the leading Pársis of Bombay having largely contributed towards its endowment. The disposal of the annual income from these funds is in the hands of a body of nine of the leading Pársis of Surat, who hold office for life. Appointments to vacancies in this body are made by the surviving members subject to approval of the trustees of the Pársi Pancháyet at Bombay, who have the right of veto. In Broach Ahmedábád and other towns and centres where Pársis are numerous enough to have a local council the councillors are wealthy and influential priests or laymen. The powers which all local councils exercise are at present confined to the management of public funds, care of the Towers of Silence, control over the establishments (including corpse-bearers) connected with the Towers, and the carrying out of the Gahambár feasts. Subscriptions to public funds among the Pársis of Gujarát are mostly the result of alms which their sacred books enjoin Pársis to make on joyful family occasions and on the third day after a death. The chief uses to which the Pársi public subscriptions are put are charitable allowances of food and clothes to poor and needy Pársis, maintaining Pársi schools, meeting the expenses of the six Gahambárs or yearly feasts, and maintaining public Fire-temples and Towers of Silence and the establishments of corpse-bearers. In all these works of charity or public usefulness the Gujarát Pársis are helped by the Bombay Pársis. Many of the most prosperous families of Bombay Pársis have moved from Gujarát to Bombay within the last century and a half. Many Bombay families keep up house and other hereditary property in Gujarát and the whole Bombay community at all times and especially in times of distress have freely lent their help to the Pársis of Gujarát.

Appendix I.

ATESH BEHRÁMS.

APPENDIX I.

FIRE-TEMPLES THROUGHOUT INDIA.

ATESH BEHRÁMS.

No.	Place.	Founder.	Date.	Remarks.
			A.D.	
1	Bombay	Dady Nuserwanji ..	29th Sept. 1783.	Consecrated according to Kadmi rites.
2	Ditto	Sons of the late Hormasji Bomanji Wadia.	17th Nov. 1830.	Consecrated according to Shensai rites.
3	Ditto	Framji Cursetji, and Rustamji Cowasji and Dadabhoy Rustamji Banaji.	13th Dec. 1845.	Consecrated according to Kadmi rites.
4	Ditto	Subscription	17th Oct. 1897.	Shensai.
5	Navsári	Desai Cursetji Temulji and Anjuman.	2nd Dec. 1765.	Ditto.
6	Surat	Jaiji Dadabhoy Nusserwanji Mody.	19th Nov. 1823.	Ditto. Repaired by Motlibai Wadia on 20th Feb. 1897.
7	Ditto	Pestonji Kalabhai Vakil.	5th Dec. 1823.	Kadmi. Repaired by Hormasji Nasarwanji Vakil on 5th Nov. 1888.
8	Udváda	Anjuman	......	The first Atesh Behram was consecrated at Sanján. It was removed to Baharat, Bánsda, Navsari, and lastly to Udváda on the 28th Oct. 1742, where it still exists. The first building for its accommodation was built by Minocher Boman of Nargol. The second by Bhicksaji Edulji of Surat in or about A.D. 1770. The third by Jamsetji Nanabhoy Guzder of Bombay in A.D. 1812 or 1815. The fourth by Dadabhoy and Mancherji Pestonji Wadia on the 27th March 1830. And the fifth and latest by Motlibai Jehangir Wadia on the 31st Oct. 1894.

AGIÁRIS.

AGIÁRIS.

1	Aden	Cowasji Dinshaw Adenwalla	8th Oct. 1883.	
2	Ahmedábád ..	Cursetji Byramji Nanavati.	17th July 1846.	Re-built by Nowroji and Jehangir Pestonji Vakil, 11th April 1884.
3	Ahmednagar ..	Jamsetji Pestonji Plantin.	4th May 1847.	
4	Akola	Khan Bahádur Dustur Nosherwanji Jamaspji and brothers.	15th Nov. 1869.	Re-built by the same gentlemen, 9th Nov. 1891.
5	Amroli near Surat.	Sons of the late Hormasji Bomanji Wadia.	30th Oct. 1837.	Re-built by Kanjibhoy Dorabji, 23rd Dec. 1893.
6	Ankleswar near Broach.	Nursung Dhanpál ..	1515	Re-built by Merwanji Hormasji Fraser, 27th Apl. 1851.
7	Arájan near Surat.	Jamsetji Jijibhoy ..	19th June 1827.	
8	Badnára	Subscription	21st Dec. 1889.	
9	Balsár	Hormasji Bhiccaji Chinoy.	Dec. 1820.	
10	Ditto	Motabhoy Shapurji ...	9th June 1850.	
11	Ditto	Nowroji Pestonji Sanjana	13th Jan. 1880.	
12	Bárdoli near Surat	Edulji Nowroji Mehta .	25th Dec. 1885.	
13	Baroda City ..	Dhunbai, widow of Dadabhoy Bhimji Umrigar.	1st Feb. 1846.	

Appendix I.

AGIÁRIS.

FIRE-TEMPLES THROUGHOUT INDIA—continued.

No.	PLACE.	FOUNDER.	DATE.	REMARKS.
			A.D.	
14	Baroda Camp ...	Byramji Nusserwanji Servai.	10th Nov. 1868.	
15	Belgaum	Pestonji Cursetji Bazat.	6th Dec. 1891.	
16	Bhagva near Surat .	Jamsetji Sorabji Bhagvagar.	25th May 1859	
17	Bhátha ditto ...	Pestonji Virjibhoy ...	3rd Dec. 1803	Re-built by Sorabji and Nowroji Framji Mistry, 9th Mar. 1861.
18	Bhávnagar	Dorabji Shapurji Umrigar.	12th May 1891	
19	Bhesán near Surat	Dadabhoy and Muncherji Pestonji Wadia.	5th Feb. 1846.	Re-built by Bachubai Sorabji Framji Wadia, 6th June 1877.
20	Bilimora	Nowroji Jamsetji Wadia.	18th July 1828.	
21	Bombay, Baharkote.	Sorabji Manockji Seth .	24th Nov. 1796.	Re-built by his heirs, 19th Nov. 1822 & 31st Oct. 1896.
22	Ditto ditto ...	Shapurji Sorabji Kapawalla.	10th Nov. 1857.	
23	Ditto Bándra...	Nusserwanji Ruttonji Tata.	6th Mar. 1884.	
24	Ditto Bhendy Bazár.	Nussarwanji Hirjibhoy Currani.	16th Mar. 1847.	
25	Ditto ditto ...	Bomanji Merwanji Mevawalla.	11th Jan. 1851.	
26	Ditto ditto ...	Merwanji Manockji Patel.	23rd Sept. 1808	Re-built by his grand daughter Dinbai Nussarwanji Petit, 3rd June 1878.
27	Ditto Chaupati.	Sorabji Vachaghandy...	8th Feb. 1858.	
28	Ditto ditto ...	Cuvarbai, widow of Sorabji Cursetji Thoothy.	29th May 1858.	
29	Ditto Chandanwádi.	Hormasji Bomanji Wadia.	26th Nov. 1805.	
30	Ditto ditto ...	Avabai Ardesir Cursetji Wadia.	15th Apr. 1863	
31	Ditto ditto ...	Subscription	21st Aug. 1887.	For the use of the Bhagaria priests of Navsári.
32	Ditto Colába ...	Jijibhoy Dadabhai ..	15th Mar. 1836.	
33	Ditto ditto ...	Merwanji Framji Panday.	4th Dec. 1865.	
34	Ditto Duncan Road.	Hormasji Dhunji Patel.	14th Feb. 1834.	
35	Ditto Fort ...	Banaji Limji	25th June 1709.	Re-built by his family, 15th Apl 1845.
36	Ditto ditto ...	Manockji Nowroji Seth.	19th June 1733.	Re-built by his heir Jalbhoy Ardeshir Seth, 5th Nov. 1891.
37	Ditto ditto ...	Cursetji Maneckji Shroff.	29th Nov. 1816.	The fire of this temple was first consecrated at Cháupati by Cursetji's father Manockjee Dorabji Shroff on 5th Dec. 1790.
38	Ditto ditto ...	Ardesir Dadybhoy ...	25th Sept. 1803.	
39	Ditto ditto ...	Subscription	2nd Feb. 1826.	Re-built by Sir Jamsetji Jijibhoy's sons on the 13th April 1860. This is specially built for Gamudia priests.
40	Ditto ditto ...	Muncherji Cursetji Lungda.	9th April 1848.	Re-built by Pestonji Nusserwanji Godiwalla on 23rd April 1895.

Fire-Temples throughout India—continued.

No.	Place.	Founder.	Date.	Remarks.
			A.D.	
41	Bombay, Fort ...	Motlibái Jehangir Wadia.	10th June 1863.	
42	Ditto ditto ...	Pirojbái, widow of Dadabhoy Manockji Vacha.	19th May 1881.	
43	Ditto Govália Tank.	Soonaiji Hirji Readymoney.	13th Sept. 1842.	Originally built on a small scale by Dorabji Hormusji Ranji about 1812.
44	Ditto Grant Road.	Aslaji Bhiccaji ...	12th Sept. 1846.	Re-built by Jehangir Bezonji Vakil, 17th Sept. 1865.
45	Ditto ditto ...	Sorabji Hormusji Ranji	22nd Apl. 1868.	
46	Ditto Khetwádi.	Cawasji Manekji Ashburner.	7th May 1832...	
47	Ditto ditto ..	Pallanji Cursetji Cama.	5th June 1869.	
48	Ditto Mahalaxmi.	Hormusji Dadabhoy Sawyer.	13th Mar. 1846.	
49	Ditto Marine Lines.	Jamsetji Dadabhoy Ameria.	17th Nov. 1874.	Aderán consecrated on 6th Nov. 1884.
50	Ditto Mazagon ...	Framji Nusserwanji Patell.	7th Nov. 1845.	
51	Ditto ditto ...	Ruttonbái Cowasji Jehangir.	4th May 1867.	
52	Ditto ditto ...	Byramji Nusserwanji Sirvai.	3rd Feb. 1870.	
53	Ditto Mount Road.	Nowroji Cawasji Narielwalla.	3rd July 1822.	
54	Ditto Parel ...	Dadabhoy & Muncherji Pestonji Wadia.	16th Aug. 1834	Re-built by Muncherji Jamsetji's sons, 9th Aug. 1863.
55	Ditto ditto ...	Dinbái Nusservanji Petit.	16th Mar. 1893.	
56	Ditto Tardeo...	Chadanbái Byramji Batliwalla.	10th Jan. 1865.	
57	Broach, Baharkote.	Rustomji Maneckji Hiravala.	1727.	
58	Ditto ditto ...	Dustoor Kamdin Furdunji.	1777.	
59	Ditto Fort ..	Homaji Dorabji ...	18th Feb. 1760.	New fire consecrated 30th May 1893. Re-built 9th Nov. 1897.
60	Ditto ditto ...	Subscription through Hiraji Ookaji.	27th Feb. 1855.	
61	Ditto ditto ...	Sorabji Dhunjibhoy Khambatta.	27th Oct. 1857.	
62	Ditto ditto ...	Sorabji Hormasji Vakharia.	13th Mar. 1884.	
63	Ditto ditto ...	Shapurji Sorabji Narielwala's family.	4th June 1896.	
64	Ditto Kharásvad.	Hirabai Nowroji Narielwalla.	7th June 1831.	
65	Calcutta	Rustomji Cawasji Banaji.	16th Sept. 1839	
66	Cambay	Pestonji Cursetji Mody.	13th Jan. 1844.	
67	Chikli	Dorabji and Framji Hormasji Guzdar.	6th Mar. 1873.	
68	Daman	Merwanji Nowroji Jaoji Francis.	1820 ...	Re-built by the same gentleman 6th Mar. 1838.
69	Ditto	Ruttonbái Hormusji Muncherji Cama.	1846.	
70	Deviar	Navazbai Nusserwanji Fakirji.	26th May 1855.	
71	Diu	Jehangir Nusserwanji Wadia.	24th Feb. 1830	
72	Dumas near Surat .	Subscription	24th Mar. 1838.	
73	Gandavi	Hormusji Bhiccaji Chinoy.	4th June 1834.	
74	Igatpuri	Subscription	19th June 1887.	
75	Iláv	Jamsetji Burjorji Mistry.	27th Dec. 1869.	
76	Indore	Hormasji Maneckji Bhamgara.	26th April 1879	

FIRE-TEMPLES THROUGHOUT INDIA—continued.

No.	PLACE.	FOUNDER.	DATE.	REMARKS.
			A.D.	
77	Itchapore near Surat.	Cavasji and Pallanji Dhunji's Sons.	30th April 1847.	
78	Jámnagar	Tehmulji Mahiarji Mirza.	15th Mar. 1895.	
79	Kalyán	Edulji Byramji Mody.	1788 ...	Re-built by Bhiccaji Jijibhai, Dossabhai Hormusji, Furdunji Merwanji and Hormusji Maneckji on 4th Nov. 1880.
80	Karachi	Hirji Jamsetji Behera.	3rd May 1849.	
81	Ditto	Dossabhai Merwanji Wadia & Co.	28th May 1879.	
82	Karanj	Hormusji Shapurji Pastakia's Sons.	22nd Jan. 1846.	
83	Khajod	Byramji Hiraji Colah.	12th June 1846.	
84	Khergaum	Motibai Bomonji Jamsetji Mulla.	21st May 1882.	
85	Khundva	Hormasji Dhanjibhoy Kapadia.	21st May 1895.	
86	Kudiána near Surat.	Muncherji Cuverji and Hormasji Manockji.	1st Apr. 1850.	
87	Láhore	Ardeshir Byramji Libuwalla.	29th July 1893.	
88	Mahava	Subscription	1st Jan. 1858.	
89	Mundroi near Surat	Ditto	4th Jan. 1860.	Re-built by Bhikhaiji Sorabji Anderson, 29th Mar. 1891.
90	Medhor near Gandevi.	Ditto	21st Dec. 1883.	
91	Mhow	Ditto	5th Mar. 1846.	Re-built 2nd Mar. 1859 and again on 2nd Sept. 83.
92	Nágpore	Nusserwanji Manockji Mulla.	4th Nov. 1895.	
93	Nargol	Navajbai Nusserwanji Modi.	1787 ...	Fire consecrated 26th June 1882.
94	Navsári	Anjuman	Very old ...	Re-built by Anjuman, 24th Feb. 1588. Again re built by Muncherji Cursetji Dessai, 7th Feb 1795. And again by Motlabái Jehangir Wadia, 20th May 1851.
95	Ditto	Minocher Homji ...	1686 ...	Re-built by Cursetji Ardeshir Dady's sons, 10th May 1862.
96	Ditto	Sir Jamsetji Jijibhoy...	14th Mar. 1853.	
97	Ditto	Trustees of the Wadia Fire-temple of Bombay.	24th Dec. 1888.	
98	Neemuch	The heirs of Cavasji Jeevanji Meravala.	18th Jan. 1898.	
99	Párdi in South Gujarat.	Hormasji Gadabhai ...	2nd June 1881.	
100	Poona	Sorabji Ratanji Patel...	6th Aug. 1824.	Aderan consecrated 15th June 1843; re-built 6th June 1877.
101	Ditto	Sir Jamsetji Jijibhai...	29th Nov. 1844.	
102	Ditto	Subscription	18th Oct. 1893.	Consecrated according to Kadmi rites.
103	Quetta	Subscription	2nd June 1883.	
104	Rájkot	Ditto	21st May 1875.	
105	Randir near Surat.	Darashaw Dorabji Randelia.	14th June 1834.	Re-built by his widow Pirojbai, 13th Nov. 1895.
106	Saronda	Cursetji Fardunji Parek and Maneckji Bhimji Pastakia.	2nd July 1880.	

FIRE-TEMPLES THROUGHOUT INDIA—continued.

No.	PLACE.	FOUNDER.	DATE.	REMARKS.
			A.D.	
107	Sátára	Subscription	1860 ...	
108	Secunderábád ...	Viccaji and Pestonji Meherji.	12th Sept 1847.	
109	Sholápur	Ditto ditto ...	3rd Feb. 1845.	Re-built by subscription, 24th Aug. 1879.
110	Siganpur near Surat	Nowroji Jamsetji Wadia	12th Nov, 1849.	
111	Sumali near Surat.	Cuverji Maneckji Muccadum.	2nd May 1822.	Re-built by Rustomji Shapurji Muccadum, 10th Jan. 1868. Again re-built by Dadabhai and Cowasji Palanji Chav, 12th April 1887.
112	Surat, Gopipura ...	Jehangir Nassarwanji Wadia.	28th Mar. 1841.	
113	Ditto Kela Vakhár.	Subscription	14th Sept. 1839.	
114	Ditto Lakerkote ..	Goti, a priest	Very old ...	Re-built by Nassarvanji Koyaji, 7th April 1796. Again re-built by Hirabai Jehangir Maneckji Panthaki, 12th May 1857.
115	Ditto Machli Peth.	Subscription	29th Feb. 1896.	
116	Ditto Nanpura ...	Jamshed Jaia	Very old ...	Re-built by Maneckji Nowroji Wadia, 11th June 1837. Again re-built by his widow Motlibai, Dec. 1893.
117	Ditto ditto ...	Edulji and Ratanji Byramji Bisni.	14th Jan. 1838.	
118	Ditto ditto ..	Kavasji Jamsetji Maki Dalal.	12th May 1845.	
119	Ditto ditto ...	Dossabhai Edulji Joga.	11th June 1880.	
120	Surat, Rustampura.	Shapurji Bachabhai Dotiwalla.	Very old ..	Re-built by Rustomji Aspandiarji Ayrton, 18th Jan. 1823. Again re-built by Dinbai Nusserwanji Petit, 17th Mar. 1893.
121	Ditto ditto ...	Palonji Homaji ...	Very old ...	Rebuilt by Meherji Patel and Ratanji Chibra, 20th September 1823. Again re-built by Pestonji Nasserwanji Bottlewalla, 13th Sept. 1850.
122	Ditto ditto ...	Dessai Muncherji Cursetji.	22nd Sept. 1806.	Re-built by Edulji Dadabhai Sukhia's sons, 30th Oct 1863.
123	Ditto ditto ...	Sir Jamsetji Jijibhai...	11th Nov. 1854.	
124	Ditto Syedpura ...	Dadabhai & Muncherji Pestonji Wadia.	26th June 1844.	Re-built by Jivanji Jamaspji Mistry, 21st May 97.
125	Tarapur	Viccaji Meherji ...	9th June 1820.	Re-built by Dinbái Nassarvanji Petit, 15th June 1895.
126	Tavri near Navsári.	Edulji Viajkhora ...	4th Mar. 1869.	
127	Ditto ditto ...	Subscription	8th June 1869.	
128	Thána	Rustomji Cawasji Patel.	8th Apr 1829.	
129	Udváda	Sir Dinshaw Manockji Petit, Bart.	3rd June 1891.	
130	Umra near Surat ...	Bomanji Sorabji Kapawalla.	24th June 1816.	
131	Vesu ditto ...	Maneckji Ratanji Siganporia.	17th May 1889.	
132	Viára near Navsári	Dinbai Nassarwanji Petit.	20th Nov. 1895.	
133	Zanzibar	Dorabji Dinshaw Adenwalla.	25th May 1895.	

Appendix II.

Towers of Silence.

APPENDIX II.

TOWERS OF SILENCE THROUGHOUT INDIA.

No.	Place.	Founder.	Date.	Remarks.
			A.D.	
1	Abu	Subscription	16th Mar. 1889	
2	Aden	Merwanji Sorabji Kharegat.	2nd Apl. 1847.	
3	Ditto	Subscription	31st Aug. 1866.	
4	Ahmedábád ...	Ditto	21st May 1843.	
5	Ditto	Sir Jamsetji Jijibhoy...	17th May 1850 .	Built for bodies of Pársis not brought in by regular carriers.
6	Ahmadnagar ...	Cursetji Cowasji Sett...	15th Nov. 1825.	Not in use.
7	Ditto	Subscription	Mar. 1827.	Ditto.
8	Ditto	......	11th Jan. 1842.	
9	Ditto	Khán Bahádur Padamji Pestonji and Khán Bahádur Nasserwanji Cursetji.	9th Mar. 1866.	
10	Akola	Subscription	18th Feb. 1895.	
11	Ajmere	Ditto	11th Mar. 1888.	
12	Alpai on the Malabar Coast.	Nowroji Cowasji Narielwalla.	1807 ...	Not in use.
13	Amroli near Surat.	Subscription	23rd Mar. 1858.	
14	Anklesvar near Broach.	Narsang Dhanpal of Hansot.	1500-1517 ...	Not in use.
15	Ditto ...	Pestonji Bomanji Wadia.	24th Mar. 1810.	
16	Aurangábád ...	Viccaji and Pestonji Merji.	11th Jan. 1843.	
17	Badnara in Madras.	Subscription	20th Mar. 1893.	
18	Balapur in Berar ...	Viccaji and Pestonji Merji.	25th Apl. 1839.	
19	Balsar	Subscription	1645 ...	Not in use.
20	Ditto	Ditto	28th Jan. 1777.	
21	Ditto	Ditto	27th Dec. 1895.	
22	Bardoli near Surat .	Ditto	25th Mar. 1847.	For bodies not brought in by regular bearers.
23	Baroda	Ditto	2nd June 1842.	
24	Ditto	Sir Jamsetji Jijibhoy...	1850 ...	Not in use.
25	Bilimora	Subscription	1602.	
26	Ditto	Rustomji Bomanji Bottlewala.	13th Dec. 1801.	
27	Ditto	Subscription	26th Mar. 1880.	
28	Bombay	Mody Hirji Vacha ...	1670.	
29	Ditto	Manekji Nowroji Sett...	1756.	
30	Ditto	Subscription	7th May 1779.	
31	Ditto	Mancherji Jivanji Readymoney.	9th Sept. 1786.	Built for his own use. His body was kept in a stone enclosure for a month and removed when the tower was ready.
32	Ditto	Dady Nasserwanji ...	22nd Apl. 1798.	For the use of his own family.
33	Ditto	Framji Cowasji Banaji.	3rd May 1832...	
34	Ditto	Cowasji Edulji Bisny ...	7th May 1844 ...	
35	Borigaum near Jah-Bordi.	Subscription	......	Not in use.
36	Broach	Ditto	Before 1300 ...	
37	Ditto	Pestonji Parsi	1309.	
38	Ditto	Subscription	1654 ...	Not in use.

Towers of Silence throughout India—continued.

No.	Place.	Founder.	Date.	Remarks.
			A.D.	
39	Broach	Subscription	18th Dec. 1833.	
40	Calcutta	Nowroji Sorabji Umrigar.	28th Jan. 1822.	
41	Cambay	... .	Before 1500 ...	Brick ruin.
42	Ditto	Hirji Assa of Surat ..	1531.	
43	Ditto	Pestonji Cursetji Mody.	29th Apl. 1826.	
44	Chikli	Subscription	2nd Mar. 1874.	
45	Daman	......	1585 ...	Not in use.
46	Ditto	Subscription	1700 ..	Unhewn stone.
47	Ditto	Jamsetji Byramji Laskari.	12th May 1831.	
48	Deesa	Subscription	......	
49	Deolali	Byramji Nanabhoy Mistri.	22nd Sept. 1869.	
50	Deviar	Dorabji Furdonji Laskari.	6th Jan. 1788...	Not in use. Thirty-six spaces.
51	Ditto	Subscription	10th Jan. 1839.	
52	Diu	Jehangir Nasserwanji Wadia.	10th Mar. 1833.	
53	Gandevi	Subscription	22nd July 1723.	Not in use.
54	Ditto	Ditto	1790 ...	Ditto.
55	Ditto	Jamsetji Nanabhoy Gazdar.	21st Apl. 1817.	
56	Ditto	Subscription	9th Apl. 1870.	
57	Godar near Jah-Bordi.	Ditto	1775 ...	Not in use.
58	Hyderâbâd (Dakhan)	Viccaji and Pestonji Merji.	19th Oct. 1839.	
59	Igatpura	Subscription	31st May 1885.	
60	Ilao	Ditto	1760.	
61	Indore	Ditto	26th Feb. 1898.	
62	Jâlna	Ditto	1812 ...	Not in use.
63	Ditto	Jamsetji Kazi	1824 ...	Ditto.
64	Ditto	Subscription	23rd Apl. 1871.	
65	Kalyân	......	Before 1500 ...	Brick ruin.
66	Ditto	Subscription	1722 ...	Not in use.
67	Ditto	Navazbai widow of Nusserwanji Dadabhoy Modi.	1799.	
68	Ditto	Nowroji Balabhoy ...	31st Mar. 1886.	
69	Karachi	Hormusji Dadabhoy Gadiali.	25th Jan. 1848.	
70	Ditto	Subscription	6th June 1875.	
71	Karanj	Dinbai widow of Poojiaji Manaji.	24th Dec. 1828.	
72	Khergaum Surat District.	Motibai widow of Bomanji Jamsetji Moola.	21st May 1882.	
73	Koondiana (ditto).	Subscription	20th Nov. 1895.	
74	Madras	HirjeeManeckjeeKharas of Coorg.	1796 ...	Never used owing to the belief that a Tower cannot be used until a dead child has been laid in it. Now (1898) used as a storehouse.
75	Mahava	Maneckji Jeenaji ...	5th May 1833.	
76	Ditto	Subscription	30th Nov. 1889.	
77	Mandvi	Ditto	3rd Jan. 1830.	
78	Mhow	Subscription	17th May 1840.	As their contribution poor Pârsis throw palm juice and eggs into the cement used for building this Tower.
79	Nargol	Mancherji Kharshedji Sett.	1767.	
80	Ditto	Subscription	29th May 1888.	
81	Navsâri	......	Before 1500 ...	A brick ruin.
82	Ditto	Maneck Changa ...	1531 ...	Not in use.
83	Ditto	Maneckji Nowroji Sett.	30th Jan. 1747.	
84	Ditto	Hormusji Mancherji Bhabha.	6th Mar. 1823.	
85	Ditto	Nusserwanji Ruttonji Tata.	8th Mar. 1878.	
86	Neemuch	Subscription	27th Apr. 1877.	

Appendix II.

Towers of Silence.

Towers of Silence throughout India—continued.

No.	Place.	Founder.	Date.	Remarks.
			A.D.	
87	Pardi in South Gujarát.	Subscription	5th June 1881.	
88	Poona	Sorabji Ruttonji Patell.	29th Apl. 1825.	
89	Ditto	Subscription	28th Apl. 1835.	
90	Randir near Surat .	Sorabji Mancherji Readymoney, Hirji Jeevanji Readymoney, and Rustomji Dadabhoy Nadersha.	28th May 1787.	
91	Ditto ...	Subscription	23rd Mar. 1852.	
92	Sanján in North Thána.	......	Before 1400.	
93	Sátára	Subscription	12th Apl. 1857.	
94	Sungad-Viara near Navsári.	......	5th Feb. 1862.	
95	Sholápur	Viccaji and Pestonji Merji.	2nd Feb. 1843.	
96	Surat	Subscription	Before 1600.	
97	Ditto	Nanabhoy Poojia Modi .	1647.	
98	Ditto	Subscription	1725.	
99	Ditto	Ditto	1735.	
100	Ditto	Ditto	1742.	
101	Ditto	Ditto	23rd Dec. 1764.	
102	Ditto	Ditto	10th June 1771.	
103	Ditto	Ditto	21st Jan. 1827.	
104	Ditto	Ditto	4th Feb. 1828.	
105	Ditto	Ditto	3rd Apl. 1832.	
106	Ditto	Ditto	12th Mar. 1888.	
107	Sumali	Ruttonji Maneckji Enti.	23rd Nov. 1803.	Ruined.
108	Tárápur	Subscription	1700.	
109	Ditto	Ditto	1780.	
110	Ditto	Ditto	16th Feb. 1866.	
111	Tavri	Ditto	19th Apl. 1864.	A brick ruin.
112	Tena near Surat ...	......	......	
113	Ditto	......	......	
114	Ditto	......	......	Ruined.
115	Ditto	......	......	Half ruined.
116	Thána	Cawasji and Dorabji Rustomji Patel.	7th Apl. 1780 ...	Ruined.
117	Ditto	Rustomji Cowasji Patel.	15th Apl. 1843.	
118	Udváda	......	13th May 1697 .	Not in use.
119	Ditto	Pestonji Cursetji Mody.	28th Apl. 1830.	

Besides these 119 Towers of Silence Pársis have twenty-eight burial-places. Of these nineteen are in India: at Allahábád (A.D. 1895), Bangalore (A.D. 1892), Belgaum (A.D. 1875), Bijápur (A.D. 1891), Cannanore (A.D. 1837), Cochin (A.D. 1823), Delhi (A.D. 1842), Dhulia (A.D. 1896), Ferozpur (A.D. 1842), Hoshangábád (A.D. 1896), Hubli (A.D. 1896), Lahore (A.D. 1842), Mangalore (A.D. 1797), Multan (A.D. 1842), Peshawar (A.D. 1842), Rawalpindi (A.D. 1842), Rutlám (A.D. 1896), Sukkur (A.D. 1842), Tellicherry (A.D. 1793); two in Ceylon, at Colombo (A.D. 1846) and Galle (A.D. 1859); two in the Straits, at Macao (A.D. 1829) and Singapur (A.D. 1849); three in China, at Canton (A.D. 1836) Hongkong (A.D. 1852) and Shanghai (A.D. 1859); one at Zanzibár (A.D. 1880); and one in London (A.D. 1861).

INDEX (MUSALMÁN SECTION).

INDEX (PA'RSI SECTION).